THE TRVE CRVCIFIXE *FOR* True Catholickes *OR* The Way for true Catholickes *to haue the true Crucifixe.*

BY

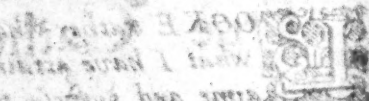
Sr. WILLIAM MOORE, *Yo: of* ROVVALLANE *Knight.*

Iohn. 4. 24.

God is a Spirit, and they that worship Him, must worshippe Him in SPIRIT and TRVETH.

EDINBVRGH,
Printed by *Iohn Wreittoun*, and are to bee sold at his Shop, a little beneath *the Salt-Trone*, 1629.

14770 f. 131



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To the Reader

Christian Reader

LOOKE rather what is intended, than what I have attained. My principall aime and purpoſe is to ſhow that who ſoever doth love to ſee the true purtrate of Iesus Christ our Lord, muſt verſe Himſelfe in holy Scripture except Hee will chuiſe to ly open to deluſion. If it pleaſe Thee to read and ſeriouſly perpend what is ſaid to this purpoſe, I have eneugh for my paines. I haue contrivd it in a meaſured ſtile, that thou mayſt read with leſſer wearying. Looke not for elaborat words, for not only the weightineſſe of the ſubject made mee ſhunne what ſoever might breed obſcuritie but I ever held the whoriſh ornamnets of affected eloquence an vnſutable Ornament to garniſh pure Truth. If it ſeeme to Thee I haue extended the worke to more than a competent length, ſome few moments ſhall ſerue Thee to runne thorow the margents, Howrs thou mayſt reſerue to what further it ſtall pleaſe to make ſearch for in the Work. If my ſtile ſeeme any where ſharpe againſt the abuiſe and abuiſers of the Artificiall

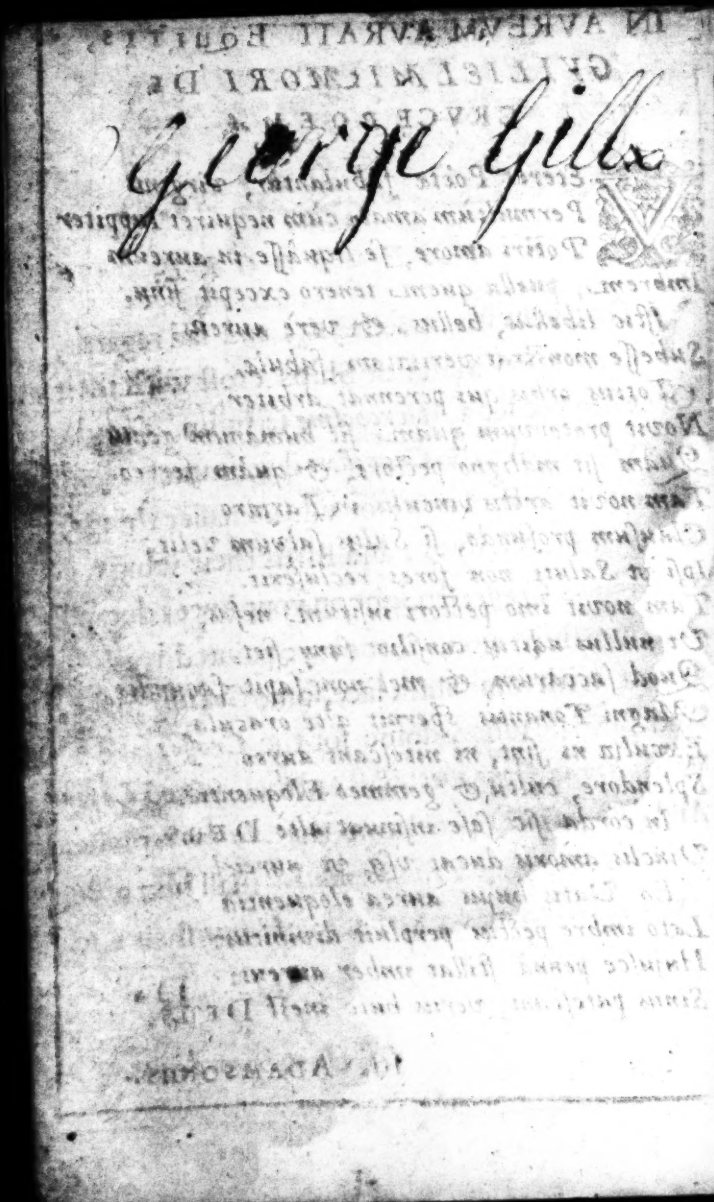
ficiall Crucifixe, weigh my reasons without prejudice, and I hope I shall not neede to stand in feare of thy condemning censure. If the maner of handling of this Subject seeme to thee more proper for a Preacher than a Gentleman of my place, refuse it not for this, for a worthy Preacher, of my neere and deare acquaintance, out of His love to CHRIST and thy Salvation, did not only stirre mee vp to build this peece of worke, but both by Conference and Counsell, (as my weaknesse stood in neede of advise) did fordwardly concurre to furnish helpe to the materials. Thou shalt doe well therefore to passe by the insufficiencie of the Instrument; that, likeing the purpose neither the better nor the worse for this respect, but looking (chiefly) to the Truth of that which is spoken, by occasion thereof Thou mayst bee stirred vp to a further study of the knowledge of IESUS CHRIST, and Riches of grace and truth in Him, and so to a greater love of Him, and communion with Him, for which end I pray the Spirit of IESUS be with Thee.

OF THE BOOKE.

YOu that with awfull eyes, and ſad regards,
Gazing on Maſts of Ships croſt with their (yards;
Or when yee ſee a *Microcoſme* to ſwim,
At evry ſtroake the *Crucifixe* doe limme
In your Braines Table; or when ſmaller things,
As pyed Butter-flyes, and Birds their wings
Doe raiſe a *Croſſe*; ſtreight on your knees doe fall
And worſhip: you, that evrye painted wall
Grac't with ſome antik face, ſome *Godling* make,
And practiſe whoordome for the *Croſſes* ſake
With *Bread, Stone, mettall*; Read theſe ſacred *Layes*
And (*Proſelytes*) proclaime the *Authors* praiſe,
Such *Fame* your *Tranſformation* ſhall him giue,
With *Homers* EVER that his *Name* ſhall liue.

W. D.

Of Hawthorn-denne.


George Gilbert

IN AVREVM AVRATI EQVITIS, GVILIELMI MORI DE CRVCE POEMA.

Veteres Poëtæ fabulantur, virginis
Permultùm amatæ cùm nequiret Iuppiter
Potiri amore, se liquâsse in aureum
Imbrem, puella quem tenero excepit sinu.
Istic libellus, bellus, & verè aureus,
Subesse monstrat veritatem fabulæ.
Totius orbis qui perennat arbiter
Novit protervum quàm sit humanum genus;
Quàm sit maligno pectore, & quàm ferreo.
Tam novit arctis vinculis in Tartaro
Clausum profundo, si Salus salvum velit,
Ipsi vt Saluti non fores recluserit.
Tam novit imo pectori insitum nefas,
Vt nullus aditus consilio sano siet,
Quod saccarum, & mel non sapit facundiæ.
Magni Tonantis spernit altè oracula,
Exculta ni sint, ni nitescant aureo
Splendore, cultu & gemmeo Eloquentiæ.
In corda sic sese insinuat altè DEVS,
Vinclis amoris ducat vsq; vt aureis!
En Vatis hujus aurea eloquentia
Læto imbre pectus perpluit divinitus:
Hujusce pennâ stillat imber aureus:
Sinus patescant; verus huic inest DEVS.

IO. ADAMSONVS.

In Nobilissimi, pinsimiq; Iuvenis.

GOLIELMI MORI,

à Romellan, Equitis aurati, cognati
sui Sancte Chari, piam de cruce
poesis, IOANNIS GELLII
a Gellieshour, Med. D.

EPIGRAMMA.

Ifacienda canens facit, sed cuncta meretur
Laudem, ita pectus dignus honore clius.
Carmina digna facit, vita est dignissima versu:
Illa Sophum, hostiam, vita, melisq; pium.
Hactenus jugo tantum vix vertunt usquam.
Trina vera, quotas, ingenium, atq; genus.
Plurima MORE habebit, Majoribus olim
Turpis rea debebit postera plura tibi.

Ejusdem ad pubem vera virtutis æmulam Protrepticon.

HEV virtutis egens, at turgens flemmate quivis,
Solo se magni nomine iactat ati,
Sollicitat raro ventosa cura nepotes:
At patruo tuulos addere laude suos.
Atque tamen fecit pars ossa luxu,
Pelle tarda, alios alea, ludus iners;
Pervigil infames lustrat pars magna popinas,
Tenimusq; alios turpe lupa narrabet,
Sunt quibus at vitiis, vitio carnisse putatur,
Nimirum vt fuerant, abstinuisse malo.

Dum

In Nobiliſſimi, piiſſimiq; Iuvenis,
GVLIELMI MORI,
à Rowallan, Equitis aurati, cognati
ſui vnice chari, piam de cruce
poeſin, IOANNIS GELLII
à Gellieſtoun, Med. D.

EPIGRAMMA.

SI facienda canens, facienſve *canenda meretur*
Laudem, tu gemino dignus honore *cluis.*
Carmina *digna facis*, vita *eſt digniſſima verſu:*
Illa Sophum *monſtrant; vita, meloſq; pium.*
Mactè jugo tali: coeunt vix nexibus vſquam
Trina vno, pietas, ingenium, *atq;* genus.
Plurima MORE *tuis debes* Majoribus: *olim*
Stirps *tua debebit poſtera plura tibi.*

Ejuſdem ad pubem veræ virtutis æmulam
Protrepticon.

HEV virtutis egens, at turgens ſtemmate quivis,
Solo ſe magni nomine iactat avi.
Sollicitat raro venturos cura nepotes,
Ad patrum titulos addere laude ſuos.
Mollia traducunt fœdo pars otia luxu,
Delectatq; alios alea, ludus iners:
Pervigil infames luſtrat pars magna popinas,
Continuoq; alios turpe lupanar habet.
Sunt quibus at virtus, vitio caruiſſe putatur,
Nilq; boni vt faciant, abſtinuiſſe malo:

Dum

Dum iuvat vmbroſos indagine claudere ſaltus,
Hortariq; citos ſaxa per alta canes,
Quadrupedumve placent rapidi certamina curſus,
Aut carptus curvo gyrus in orbe levis,
Aut volucrum parvam captare per aëra prædam,
Quam prædo crudis unguibus ales agit,
Dumq; hic curat equum, accipitrem alter, & ille moloſſum,
Sic brevis indignis fallitur hora modis.
Non ita nobilium *Morus* iubar exigit annos,
Non illi lepidis tempora lapſa iocis.
Impiger Aonidum ſed dulcia caſtra ſequutus,
Excoluit doctis artibus ingenium.
Et biſidi tremulâ *Parnaſſi* conditus vmbrâ,
Pleno *Caſtalias* gutture traxit aquas.
Cumq; habeat faciles quævis in vota *Camœnas*,
Materia eſt Muſæ res ſacra ſola ſuæ.
Impuros procul ire iubet, quos vulgus amores
Concelebrat vatum, fictaq; furta Deûm.
Raptus, nequitias, mimos, ſine pondere nugas,
Et quæ ſunt paſſim ludicra trita fugit:
Haud vano augurio, mores nam pagina pandit,
Teſtis & eſt animi ſermo, & imago ſui.
Tractat enim ſæpè, & narrat quiſq; illa libenter,
Quorum eſt arcanus pectore fixus amor:
Miles equos, cædes, hoſtes, ſpolia, arma, triumphos
Proſequitur: funes navita, vela, rates.
Temones, raſtros, ſtivam, dentale, iuvencos
Agricolæ memorant, & faber artis opus:
Sic pia, mente pii, referuntq, nefanda profani,
Qualis & eſt cordis copia, voce patet:
Sic ergo Sophiæ divinæ munera *Morus*
Exhibet, è ſacris cuncta petita libris:
Nectare, & ambroſiæ dulci ſtillantia ſucco,
Quæq; famem ſedent, flumine quæq, ſitim;

Quæ

Quæ ſimul exhilarent gratâ dulcedine mentem,
Lectorisq; aures arte, lepore beent.
Nil latet hic fœdi, nil turpi crimine vitam
Imbuit, haud toto linea ſpurca metro:
Inſtruit at rectâ Deus vt ratione colendus,
Et quæ ſit fidei regula vera docet.
Scilicet humanâ quæ non cervice profecta eſt,
Fingitur vt *Pallas* vertice nata Ioui,
Cœleſti ſed tota fluens ab origine, neſcit
Mortalis cerebri ſomnia vana, dolos.
Oraclis ſacri comprenſa voluminis, vltrà
Ire vetat, certo limite clauſa fides.
Hinc Phariis monſtrat tenebris, vis quanta ſepultos
Abripit inſanos & ſine fine furor.
Dum lignum, dum ſaxa, cruces, Cereriſque paratæ
Cruſta colunt, fragili numina facta manu.
Os quorum ſermonis inops, ſine lumine ocelli,
Et ſurdis affert auribus aura ſonos.
Naribus & patulis non eſt odor vtilis vllus,
Nullus & in vacuo pectore pulmo movet,
Et ſtupidis manibus tangendi nulla facultas,
Nec poſſunt ſe aliquo ferre referre pedes.
Talia ſunt PAPÆ quæ grex lymphatus adorat
Numina, quæ fecit dextera, corde timens.
Attonitus ſtupeas, quæ ſit vecana furentem
Mens agit in facinus. (prô pudor, O lachrimæ!)
Si ſpectes, pronus velut vt de marmore divis,
Inflexis genibus oſcula, dona ferat
In numerum, ritu magico, crucibuſque frequenter
Se ſignans, tacito & murmure vota premens.
Qualiter ac illis fument altaria, templis
Inſenſi thuris pinguis odore, foco.
Sed creſcit rabies, furiisplus effera *Caci*,
Dum vice *Verbigenæ* liba, trabeſque colunt.

Vertice

Vertice, cùm, raſo, qui adolet nunc ignibus aras,
(Callidus in magicis ſacra piare focis)
Sacrificus, *Miſſam* arcano demurmurat ore,
(Arcanâ *Cereris* dignus & ipſe face)
Cœlis deducto, cantato carmine, CHRISTO,
Fit ſubito panis mica minuta *Deus*.
Inque dies ſacer ille Dei, mactatur ad aras
Agnus, in æternum qui ſemel ante luit:
Quemque capit vaſti non ingens machina mundi,
In panis rerum conditur orbe Parens.
Ære, auro, argentove Cruces, variſque figuris,
(Materia ingenio, *Dædale*, digna tuo)
Stellantes baccis, gemmiſque micantibus igne,
Numinis ex æquo debita iura ſecant.
Taliaque appendunt demiſſa monilia collis,
Chriſtum extra portant, quem minus intus alunt.
Hæc tam dira lupæ Romanæ, ac horrida monſtra,
Crimina & in celſum morte pianda Deum,
Hicce *Caledonia* vates celeberrimus oræ,
Enthea divinæ flamine corda calens,
Exoſus, ſuavi perſtrinxit carmine, quale
Cantat vicino funere dulcis olor.
Vnde ſuperba fluet laus duratura per ævum,
Et ſemper vernans gloria flore novo.
Qui ſuper ergo ſuâ molitur laude laborem,
Supra maiores ſcandat vt ipſe ſuos;
Vel ſe tollere humo, & famæ venientis amore,
Nititur eximiis ſe indere nominibus.
Hanc capiat virtute viam, veſtigia ſervet
Illius, & MORI laude ſequatur iter.
Cuius ſit quamvis alta, ac affinis origo
Regibus, & tumidum Nobilitate genus,
Noluit eſſe tamen famâ contentus avorum,
Nec fuit inde ſibi gloria ducta ſatis,

Ni

Ni pennis vectus propriis sublimior iret,
Et foret ipse sibi forte futurus honor.
Quo iam nunc potitur, magnum & memorabile adeptus
Nomen, & est veri verus honoris honos:
Inque *Caledoniũ* celebrabitur ecce poëtis,
Primum & Musa dabit candida casta locum.

IN DIVINAM, DOCTISSIMAMQVE D. *GVLIELMI MORI*, de verâ crucis CHRISTI contemplatione *POESIN*.

DVM tu, *More*, sacri divinâ carminis arte,
Effigiem veram *crucifixi* ostendis *Iesu*,
Non auro, argento-ve, nec ære, aut marmore sculpt
Qualia vana superstitio sibi fingit *idola*,
Humanæ figmenta manus, inventaque mentis;
Sed quam divini pingunt præconia *verbi*,
Corporis haud oculis, fidei sed luce videndam,
Non collo, manibus-ve, pio sed corde ferendam.
In terris, nomen tibi, de Cruce *Musa*, parabit,
Marmoreis statuis, omniq; perennius ære,
Crux ipsa, in cœlis, vitæ immortalis honorem.

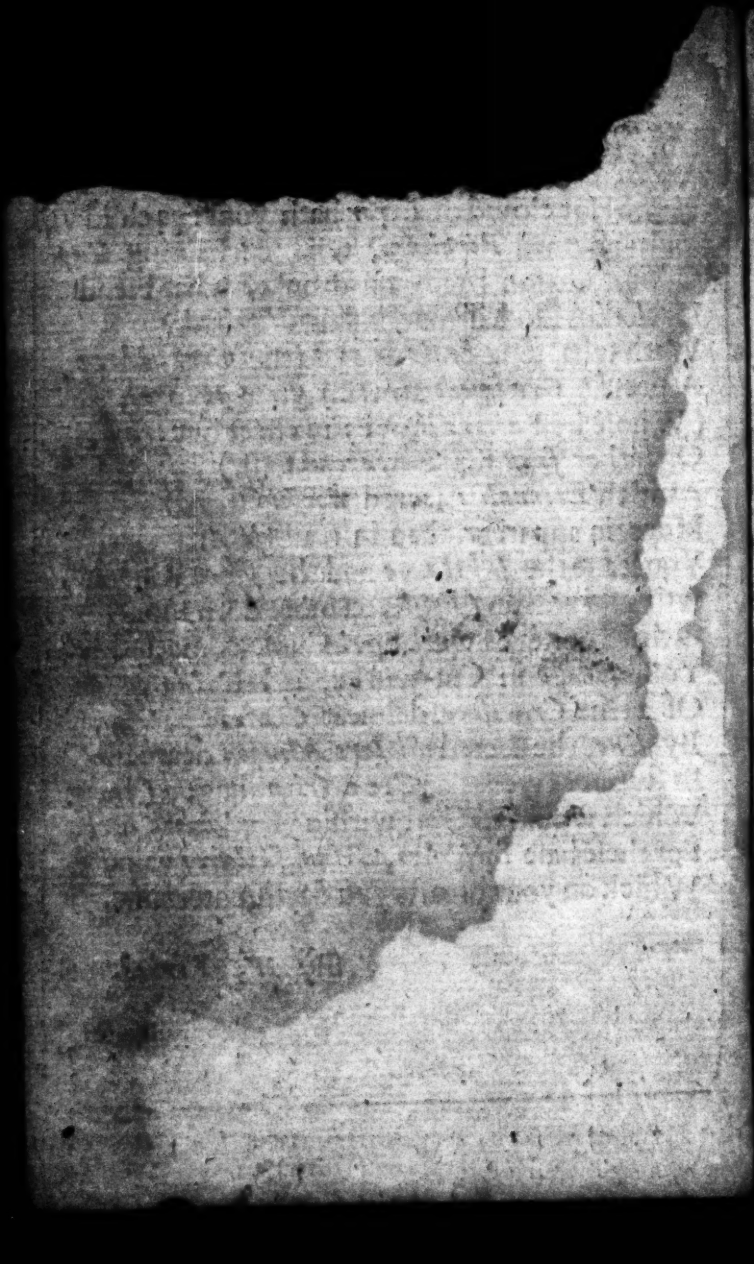
Aliud.

CHristicolis, *Christi crux* est quæ gloria cunctis,
Nomine non vno est gloria, *More* tibi,
Mente *crucem Christi* dum pura amplecteris ipse,
Dumq; alios quæ sit *crux* quoq; vera doces.
Materies tanto ingenio, tantoq; *Poeta*,
Tam docti calamum, digna subire metri.
Frustra alii, blandæ afflavit quos aura *Camœnæ*,
Ingenium nugis, eloquiumq; terunt.
At tibi, divini qui carminis, alite sacro,
Altius humanis tollis in astra caput,
Entheus est *metris* vigor, & cælestis origo,
Et verus veris *vatibus* aptus honos.
Perge, alti exerere ingenii monumenta, paratur
Hâc decus, hâc fama, hâc itur ad astra via.

Hæc in laudem Stauropticæ à
D. *GVLIELMO MORO* editæ
MICHAEL VALESIVS.

WHat clowd of *Error* hath your eys cloſd vp
Soule-poyſned *Popelings*? what enchanting *Cup*
Of ſuperſtition haue you drunke? what Fiend
Hath thus illuded your infatuat *Minde*?
With what fond *zeale* doe you the *Croſſe* adore,
A prettie *Ornament* to trim your *Whore*,
(Whoſe beſt *attyre* proves in effect but *traſh*,
Or rather *fuell* for *Tartarean* flaſh)
As if th'*Eternall's* ſacred *worſhip* ſtood
More in apparent, than in reall *Good*;
You leaue the *ſubſtance* and the *ſhade* you loue,
A *Crucifixe* than *Chriſt* you more doth moue.
O that your eyes were ope! Come, come and ſee
Your *Croſſe* in Cut-worke, and th'*Anatomie*
Of a true *Crucifixe*, delineat cleare,
By *One*, the ſacred *Siſters Minæon* deare,
In ſweeter layes than e're *Arion* ſung; (hung
Which would to God within your hearts were
For theſe baſe forg'ries, *Manufactures* vaine
Which on your breaſts you daylie entertaine.

By *W. Forbes.*



THE TRVE CRVCIFIXE FOR TRVE CATHOLIQVES.

IF sacred Truth [a] did not conciliate trust,
My doubt remoue by satisfaction just
But muse I could not, how from time to time,
Man, (but [b] a masse of animated slime
A cloud of dust, tos'd by vncertaine breath,
A wormeling weake, soone to stoupe downe to death,)
Durst bee so bold, his pow'r as to enlarge;
And (proudly [c] vilipending GODS discharge)
A frantick freedome to himselfe durst take
An Image for religious vse to make.
And now I can not halfe enough admire,
How fondlings (daring [d] offer vncouth fire)

a. 2. Thes. 11. 12.

b. Gen. 3. 7.

c. 2 Commend Levit. 26. 1. Psal. 97. 7.

It is strange that men should call the worke of their owne hands

d. Levit. 10. 1.

Agnus Dei, & Crucifixus, *Christ his proper stiles, & ascribe such vertues as flow from CHRIST his person to them, & trust and leane, and giue religious worship to the, and yet plead to passe free of Idolatrie.* Agnus Dei, *is as much as the lambe of God.* Crucifixus, *as Christ was led on the crosse.*

The naughtie issue of a neysome seed,
Like errour yet should to lyke madnesse lead,
CHRIST of his honour due induc't to reaue
Vnto their owne inventions, it to giue,
A peece of abiect waxe, closd in a clout,
For GODS *lamb*, blushing not to beare about;
Nor (sense distracted) CHRISTS owne proper stile,
The *Crucifixe*, forbearing to defile,
It attributing to their Christs of drosse,
(A mans faind shape, fixd on a fancied crosse)
With honours, stiles, and titles, not a few,
To crucified CHRIST IESVS, only due.
To a *Paule* no *Crucifixe* besids was knowne,
Saue CHRIST, [b] Sonne of the living GOD alone:
This

a. 1. Cor. 2. 2 Gods spirit calleth Christ Himselfe the Crucifixe, and nothing else.
b Math. 16. 16.

This crucifixe of His, our [a] GOD, our [b] LORD,
By All should bee obeyd, servd, lovd, adord.
Our harts for Him, whose heart for vs did bleed,
A rowme should bee to rest in, and reside.
Hee should our glorie, [c] our rejoycing bee,
Wee [d] liue to Him, who chusd for vs to die.
His image in our lyse we all should beare,
Walking as Hee, pure, [e] innocent, sincere,
Our [f] flesh, our foule affections mortifying,
Heere, to be His for ay, [g] our selues denying,
As [h] to the world, as crucified to sinne,
Readie [i] for Him, with each thing els to twinne,
Wee labour should, while heere wee borrow breath,
In bleeding hearts [k] to beare about his death.

a. Isa. 40. 9.
b. Iohn. 20. 28. Isa. 43. 11.
c. Gal. 6. 14. 2. Cor. 10. 17.
d. 2. Cor. 4. 11. Ibid. 5. 16.
e. Philip. 2. 15.
f. Gal. 5. 24.
g. Mat. 16. 24.
h. Gal. 6. 14.
i. Mat. 19. 27. Mark. 10. 28. Luk. 18. 28.
k. 2. Cor. 4. 10.

No right nor Lawfull vse of Christ crucified, but such as Himselfe hath made.

To this intent, in pure Truths sacred booke,
Our dayly task should be on Him to looke
To [a] search the Scriptures, which of Him record,
And crucified before our eyes afford:
We should those holy ordinances haunt,
His Sacraments, means which Himselfe did grant,
And Registred left in his latter-will,
His death to keepe in fresh remembrance still:
And with a longing soule, and listning eare,
The Gospells joyfull tidings bent to heare,
Such wee should bee, [b] as knowledge all hold vaine,
Saue CHRIST to know, and for our sinnes Him slaine.
Thus [c] Paul him suffering to all eyes exposd,
Which [d] misbeliefe, and ignorance not closd.

a. Iohn. 5. 39. Isa. 8. 20.

b. 1. Cor. 2. 2.

c. Gal. 3. 1.

d. 2. Cor. 4. 3. 4.

Thus

Thus may wee all Him by faiths piercing eye
In Glaſſe of his owne inſtitutions ſee,
Thus bee preſerud from following Chriſt-lings vaine,
Shew'd in the juggling trickes of wits prophane,
Which Numbers lead aſtray; amongſt which crew,
No doubt but choſen ſoules are not a few,
To whom cleare eyes GOD once to ſee will giue,
As others, who did in like error liue,
That meanes none els, CHRISTS knowledge can afford,
But ſuch, himſelfe hath ſtabliſht in his word.
Thou knowſt (ſweete CHRIST) the pitifull reſpect,
Thoſe ſimple ſoules I beare which Thee affect,
And faine would find Thee, but aſtray are ledde,
With vaine inventions in mans fancie bredde,

In Gods word & ordinances CHRIST may be ſeene, as in a mirrour.

Who searching Thee, cast in a curious mold
Of baser mettle, or of purest gold
Worship to Thee, vnwarranted allow,
And basely to a lying idole bow,
Intending thus to impetrat thy peace
Doe loade themselues with sin, Thee with disgrace.
With pittie mov'd, with indignation just
To such, a better pourtrate wish I must;
Which to draw foorth, LORD furnish mee with airt,
Bee thou my Patrone, who my Patterne art:
My hand, my pinsell, let thy Spirit guide,
That (all humane respects farre laide aside)
Free from presumption, curiously to trace
Each subtile line of thy Immortall face,
Thee

Thee ſhaddowing foorth, my
draughts may not debord
From ſacred mirror of thy ſaning
word.
Teach Thou my ſtraines to flie
no other flight,
Still leade mee with the Lanterne
of thy light,
That with thy loue enflam'd, I may
with feare,
Thee, in that Glorious mirror ſtill
admire;
Where, to our meaſure, Thee a-
bridg't wee haue,
Of Thee at leaſt ſufficient truth
to ſaue,
Yet ſo that what thou to reueale
haſt dain'd,
A part can bee but of that part at-
tain'd
Which as Mans ſoule thy Spirit
doth enſpire,
Some more, ſome leſſe, none fully
can acquire;
The ſobereſt meaſure, euen the leaſt
of all,
If thou vouchſafe, LORD ſerue
my purpoſe ſhall.

1
Mans happinesse standes in his cõmunion with GOD.

MANS prime felicitie, and soveraigne blisse,
His onely chiefest good, which Most doe misse,
By Combination of Eternall bands,
In his Communion, with his Maker stands.

2.
This Communion in this world, is spirituall only.

This Vnion, first spirituall must beefound:
The Soule our better halfe to GOD bee bound,
To him conjoynd, before our Bodies loade,
Can bee admitted to his blest aboade.

3.
The way to make it vp, & keepe it is the right knowledge of GOD.

Ihon. 17. 3.

This band to make, of GOD the knowledge true
So needfull is, to man ere sinne hee knewe,
That life it was, his GOD to know aright:
Now life eternall is, since put to flight
By disobedience, truly GOD to knowe,
And CHRIST his Sonne, the source whence life doth flowe.

GODS

GODS Rebell Sathan, [a] mans malicious foe,
Debard from grace, since first by pride brought low,
Depriu'd of happinesse, [b] exild from Heaven,
Hopelesse to be restor'd. to darkenesse driven,
In malice set, by subtiltie and slight
Mans happinesse to marre, with all his might,
Him from his GOD, and Soveraigne good to part
Striues, of his GOD the knowledge to pervert.
In man (his [c] Makers image) GOD infusd
A light, too glorious to haue beene abusd,
A [d] Heavenly knowledge (forefault by his fall)
Both of himselfe, and things created all;
In which faire volume, Man might dayly looke,
And exercise his witts, as in a Booke,
Which

a. 1. Pet. 5. 8 Sathan therefore hath ever labored to mar mans knowledge of God, that he might marre mans communion with GOD.
c. Apoc. 12. 9. Jude. v. 6.

c. Gen. 1. 26. Man at his first makeing had sufficient knowledge of GOD, given him by ordinance appointed of God, to maue him to keepe cõmunion with his Maker.
d. Rom. 1. 19.

Which him to reade, to ſtudie did invite,
GODS boundleſſe pow'r, his wiſdome infinite.
The [a] Serpent offring to augment this light,
By greater knowledge to vnfile His ſight;
(For yet his eyes had ſtill beene cloſde to ill,
No wicked thoughts perverted had his will)
Did vnawarres thus worke his ouerthrow,
Sinne making him at once commit and know.
Thus not alone by treaſon did ſeclude
Himſelfe from grace, loſt GOD, his chiefeſt good,
[b] But guiltie made his offspring by his fall,
Which puld in him the fruit which poyſond all:
Thus (Errour ruling Reaſons ſacred raigne)
Falſe GODS, Imaginarie Good did faine
Iuſtly

[a] Gen, 3, 5. But Satan by an vnlawfull meane offering to augment his knowledge bereft him of the benefite of that which he had.

[b] Rom, 5, 12.

Iuſtly of skill, of will, of ſtrength denude,
To know, loue, follow, what was truely good,
But O the bountie! O the boundles loue
Of GOD, whom mercie no deſert did move,
Hee of his goodneſſe willing to reclaime
Thoſe Rebells, objects vile of wrath and ſhame,
Did with himſelfe determine to bring backe,
And His, wretcht Man, by double title, make,
Reſtoring him to more, ſince his offence,
Than he enjoyd in ſtate of innocence;
So bound himſelfe by promiſe to this end
A Womans Sonne vnto the world to ſend,
A Man in wiſdome Majeſtie and might
Equall with GOD, to fruſtrate Sathans ſlight:
The

GOD after the fall brake vp the light of the reſtoring and ſaving knowledge of CHRIST in the promiſe of the incarnation of his word and wiſdome

Gen. 3. 15.

1. Ioh. 3. 8.

The Serpents heade to breake, his works destroy,
Lost happynesse that man might re-enjoy.

But Sathan strove by misbeliefe to debarre man from seeing this light. Iohn. 8. 44. Gen. 4.

The father of deceitt, That lyar bold,
Now blinded Man in darknesse striues to hold.
And with his Owne prevailing did pervert,
And harden cursed *Cains* cruell heart,
And such as hee, his misbeliving seede,
Gods faithfull word and promise to diffide.

God appointed sacrifices and oblations, as spectacles to helpe mans dimme sight to see Christ the Lambe slaine from the beginning of the world.

To help Mans weaknesse, GOD in offerings shew
His holy Lambe set foorth to publicke viewe,
Him outward figures shadowing beneath:
To manifest the vertue of his death.

But Sathan strove to make Men

The Devill of all their Types the trueths did hide:
Man made vpon the outward worke abide:

To

To set all labor'd (whom his lugred hooke,
To swallow over he could moue to looke,)
Beyond the signes to their appointments end,
That so for trueths men might on shads depend.

Gaze on the spectacles only and not looke through them to CHRIST.

God yet this mysterie to make more plaine,
His Sonne for Mans redemption to bee slaine
More clearly in the flesh to manifest,
Good hopes to Man did giue, on which to rest,
To [a] mortall eyes presenting now and than,
The *Worlds Redeemer* in the shape of man.

After the flood God made it yet more manifest that his Sonne should be a man incarnat by apparitions, and personall types. a. Gen. 19. and. 32. 24. Ioſh. 5, 13.

Now Sathan seeing hee did moyen lacke,
CHRISTS comming in mans Nature to keepe backe,
New slights assayde, and so his purpose wrought,
That he, in *Hebers* house, (*Sems* ofspring) brought Imagerie

But Sathan strone to destroy this light by inuention of images in Sems posteritie where the visible kirk was.

Imagerie [a] of mettell, wood, and stone,
Perſwading thoſe the ſafeſt means alone
Gods knowledge both to haue and keepe acquird,
Mans ouerthrow thus craftily conſpird;
Wonne to giue way thus to inventions vaine,
Abrahams ſtocke idolatrie did ſtaine.
From [b] this contagious crew which thus did fall,
The [c] *father of the faithfull* GOD did call,
And (ſeparat from their ſocietie,)
His Church did ſtabliſh in his familie.
By [d] Sathans arts by Egypts foule infection,
Here yet enſued anone a new deſection,
Till [e] GOD brought foorth his people, did his law
By [f] his owne finger on two tables drawe,
Midſt

a. Compare Gen. 31. 30. with the 34 and 53. Verſes of that cap. nixt Ioſh. 24. 2. and 14 15. laſt Ezek. 20 from the 5 to the 10. and cap 23. 3. 14. 19. 21. 27.
b Gen. 12. 4. GOD called foorth Abraham frō the ſocietie of Image worſhipers.
c. Rom. 4. 11.
d. Ezek. 20. 7. 8. But Sathan ſo farre preuailed with the world by this bewitching deuice, that euerie age almoſt hee enſnared by imagerie the people of God, Abrahat offſpring till the captiuitie of Babylon.

Midſt flames promulgate; that no liuing ſoule,
His will preſume ſhould after to controule;
Yet baſe imagerie, in ſuch a ſort,
Corrupted mans conceat did ſo tranſport,
That [a] euerie age almoſt, afreſh they fell,
Though plagued for this ſinne did thus rebell,
And on this fancie neuer ceaſde to dotte,
Till GOD made even with their deſerts their lotte,
Them (after heauy ſtroakes of his diſdaine,)
Delyuering to proud Tyrants to detaine
In fearefull bondage, ſlauerie worſe than death.
In [b] Babell, mongſt idolaters to breath,
Hence Iewes (wee reade) did neuer image make,
Loue, beare about, their God for ſuch forſake,

[a] Iudg, 8, 33, ibid, 3, 7, and 10. 13, Deut, 32, 15, Ier, 2, 33, &c

[b] 2, King, 24, 15, 2, Chron, 36, 17, Eſter, 2, 6,

But

When GOD had banished images out of his Church, Sathan labored still to make men misconceive the promised Messias, so to mar the true knowledge of Him.

But as they did of the *Messiah* heare,
Did to the ancient Prophecies giue eare,
Yet Sathans thoughts on evill ever fixd,
Not ceassing his intent to follow, mixd
With GODS pure Truth traditions, not a few,
Which lasted till our LORD did all make new;
And mongst GODS people, and peculiar race,
For outward idols finding now no place,
Wholly his slight extending did neglect
No meanes, in minds an idole to erect:
Of Many, whom his subtiltie did make
GODS Oracles, the Prophecies mistake,
To dreame that CHRIST should bee an earthly King,
To Earthlings earthly dignities to bring,
Their

Their Eyes [a] lockt vp, giuen ov'r to Vanitie,
GODS true ſpirituall meaning [b] blynd to ſee,
That Saducees ſecure, who nought did care,
But things for preſent life, which vſefull were,
Soules Immortalitie, the generall doome,
The [c] bodies riſing fables durſt preſume
Of cheieffe accompt, of ſpeciall reſpect,
Became with men, tho Atheiſts in effect.
Thus [d] Superſtitious Pharyſies, Prophane
And Godleſſe Saducees, (Religions ſtaine)
Did almoſt all the Iewiſh Church deuide,
(The Blinde giuen ouer to the Blinde to guide,)
Till GOD in end, Man pittying thus miſled,
Sent in the fleſh, his CHRIST the plea to redde,

a. Math. 13. 15. Iſa. 6. 10.
b. 2. Cor 4. 3. 4
c. Act. 23. 8. Mat. 22. 23.
d. Act. 23. 6. 7.
At laſt Chriſt came himſelfe that all might gett the right knowledge of Himſelfe.

His mourning Saints to cheare
these broils among,
Which did for *Israels* consola-
tion long.
Thus Man to GOD, Earth to
conceale to Heaven,
In [a] *times full terme*, by Him the
SONNE was giuen.
Hee to the world, did to this
onely end,
The *expresse* [b] *Image* of his Per-
son send,
In whom the [c] *brightneſſe of His*
Glory ſhind,
Immortall GOD in mortall ſhape
enſhrind,
[d] True GOD [e] true MAN, [f] a Media-
tor meet
To GOD his Soueraine good,
Man to vnite
In [g] mans baſe ſhape, GOD thus
made manifeſt,
The [h] Word made fleſh, to grace
man repoſſeſt,
GODS wiſdome infinit, His [i] Loue
ſinceere,
Thus in the [k] *Man* CHRIST
IESVS did appeare,
His

[a] Eph. 1 10. Gal. 4. 4.
[b] Col. 1. 15.
[c] Heb. 1. 3.
[d] Iſa 9. 5. Act. 20. 28.
[e] Io. 1. 14. Heb. 2. 14.
[f] 1 Tim. 2. 5. Heb. 9. 15.
[g] Phil. 2. 7.
[h] Io. 1. 14.
[i] 1. Io. 4. 9.
[k] 1 Tim. 3. 5.

His Trueth vncomprehenſible was than
In Him made ſenſible to ſhallow man,
Who ſaw in Him the Rays of Heavenly light,
The viue Character of His paterne bright,
Which did not in His outward featurs ſhine,
But in his doctrine, life and works divine:
Which did all eyes in admiration draw,
That *who the Sonne, the Father* alſo ſaw.
Gainſt this reſtoring of GODS knowledge true,
Man to his GOD, in malice Sathan flew,
And boldly dares renew the auncient warre,
With envy ſwolne this glorious worke to marre;
Hee ſtreight did ſtoppe Mans vnattentiue eare,
That man ſhould not His heavenly doctrine heare,

Χαρακτηρ της ὑποστασεως αὐτου.

Heb. 1. 3.

Iohn. 14, 9, But Sathan ſtroue that man ſhould looke onely on his bodily ſhap and not looke through the vaile to his godhead dweling in the man Chriſt.

2. Cor. 4. 4. With foggie mists, with sinnes thick clouds He blinds,
math. 13. 55. The mirror darke of world-distracted minds,
Mark 6. 3. That they no further than his outside pierce,
The glorious beames His Godhead did disperse,
In all his actions dazling so their sight,
That with weake eyes they might no view this light;
But Him disvaluing, Them who
Iohn. 10. 38. dearely lov'd,
Nor with His life, not works, nor wonders mov'd;
They onely pore vpon His outward frame,
Philip. 2. 7. Who in a seruants shape most meanly came,
Cladde with our Natures imperfections fraile,
Rom. 8. 3. Inwrapt (as seemd) in sinfull fleshes vaile,
Whom viewing with the cloudie eyes of sense,
No wonder that the world conceiud offence,

Thus

That Hee who came the world to
saue alone,
Thus to the world did proue a *Rom. 9. 33.*
Stumbling Stone. *Isa. 8. 14.*
Thus did the *Iews*, thus *Turks*,
thus *Heathens* fall.
Thus *Saracens*, thus *Machometans*
all,
Rejecting CHRIST cause mans
basse shape He bare,
Ly taken in the crastie hunter's
snaire.
But CHRIST who came, lost
mankind to reclame,
Least this humilitie should marre
his ayme,
GOD in himselfe invisible to
show,
And manifest to Earthlings heere
below,
That Essence Infinit, Omnipo-
tent,
Most Good, most Glorious, most
Excellent,
Did wonderfully in His Heavenly
brest,
(Tho never but in motion) ever
rest,

To remed this error, Christ removeth His bodily presence to describ write His Natures Offices, wordes, workes, life, death, and all that served to salvation.

Hee, his Apostles, Messingers divine,
Pen-men, in whom pure Trueth vnstaind did shine
Inspyrd, as Hee did by His Spreit endite,
His birth, lyse, death and testament to write,
So that (tho Atheists this wovne coate would rend,
GODS WORD by heavenly inspiration pend,)
What These, what His Evangelists record,
Sweet straines, in sweetest harmony accord;
Which *holy ditements* as a mirrour meete,
Ioynd with the Prophesies in Him compleet,
Might serue His Glorious Image to present,
To such as sought Him with a pure intent,
To make Him truely to salvation knowne,
To all that loue Him, ev'n to all His owne.

In

In These His Pen-men whose skild penill drew,
Not his adulterat, but his pourtrait true,
In mirror of the Scriptures He imprents
Vntouchd to leave His outward Lineaments,
His bodies frame, the featurs of his face,
To Him but common with fraile *Adams* race,
Giues charge his person, properties to paint,
The world with His life, doctrine death acquaint,
His Natures offices, His wonders wrought,
His suffrings, sayings; not omitting ought
That to His praise, Mans profite might redound
In all whats needefull to Salvation found,
Which might our Faith confirme, our Loue inflame,
Or paterne proue to which our Life to frame.

Onely the outward shape & lineaments of His face and bodie, He will haue conceilld and not written in scriptur

And this our LORD, did wiſelie:
for the ſight,
Of mans baſe ſhape, in Him, but
dim'd the light
Of GODS perfection, and did
onely ſhow,
The fraile infirmities from fleſh
that flow.
And what of Theſe, could the re-
cord haue wrought?
What good His bodies juſt pro-
portion brought,
Since, face to face injoyd, His li-
ving ſight,
As heere he did preſent an earthly
wight,
So little helpt the world in Him to
view,
Of GOD Inviſible The Image
true?
At Theſe the world did ſtumble:
Theſe eſpyde
With natures twilight, millions
made to ſlide.
Theſe were the barke, through
which (with pleaſing ſtriſe,)
Illightned eyes did view the Tree
of life:
Theſe

The bodily ſight of the lineaments of our Lord his face and bodie was a ſtumbling block to many that ſaw him: the reheatſall whereof in Scripture hee thought not expedient.

Theſe were the Caske, which peirc'd, ſweet balme did yeeld
That to an angrie GOD wretcht man conceild.
Theſe were the vaile the Godheads beames did hide,
In Him did dwell and bodily abide, Coloſſ. 2. 9.
Which cloud to peirce, this Sunne which did withhold,
Did all behooue, who view His Godhead would.
Theſe but the ſuperfice, which cover did
The richer ſubſtance of the Treaſures hidde
Of knowledge deepe, of wiſedome moſt profound,
Of vnſeene graces, which in Him were found.
Thus what of CHRIST was ſet to outward ſight
(While ſeene on Earth of Heaven to make vs right)
His bodies ſhape, His lineaments of face,
The featurs choice, which Him did chieflie grace,

Chriſts bodily ſhape did not ſhow what a one Hee was, much leſſe is the ſaint ſhaddow of that ſhape fitt to ſhew vs what a one he either was or is.

Him

Him to point foorth were equall in no sort,
And what a one Hee was, to show came short:
Againe, of what the Eye a-lyfe espyd,e,
A lifeleſſe picture can no be denyed
Yet short to come: for Painters doe not ayme
The soule of Him, whose shape the hand doth frame
To set in sight: They striue alone to leaue
His Bodies figure, whom they paint or graue,
And that but for the present day or houre
They did the Paterne see, but having pow'r,
Time, wrinkled age stil hastning by degrees,
Their arte to mock, which mock mistaken Eyes.
But these viue draughts whose Heavenly luster shine,
By arte most exquisite, in write divine

The Scripture onely is a fit mirror wherein we may gete a right sight of Iesus, and of whatsoever is to bee knowne of him for comfort and salvation.

Not

Not superficially his shape doe show,
But solidly make vs our Saviour know;
Not as our Image, but as GODS He bare,
In our fraile Nature, Man as men wee are;
Not in one Nature, but in both vnite,
God-man conjoynd, a Sauiour com pleet,
Not in one act, one case, or one estate,
But from his birth, even to His lifes last date,
From his descending to Earths lower parts,
The Virgins wombe, this mirror bright imparts
Him fully, till He suffering did ascend,
At GODS right hand to raigne, world without end.
If CHRIST s true pourtrait truely then to see,
Thou longst, the Scripture must thy mirror bee,

He must therefore serue him selfe in Scripture who desires to see Christ and not to be deluded with conceits of a false

The Spirit (heere) thy LORD, then yeeres more old,
What one He ſhould bee, ere Hee came, foretold
And, ere humanitie did Him inveſt,
His purtrait wonderfully (heere) expreſt,
For vs not onely ſerving on the ſtage,
But all the Elect, ſince the worlds firſt age.
The auncient Church did all in ſubſtance ſee.
Know, loue, beleeve, enjoy, of Him what wee.
Heere, as the Spirit in this mirror cleare,
Him ſingled ſoorth, His ſight, by faith ſinceere,
Did patriarchs all and Prophets ſo enflame,
That in His day they joyd before Hee came.
Loe! heere the Iewiſh Church by *Moſes* Law
Conveend, His ſuffrings in ſome meaſure ſaw,
Him

Iohn. 8. 56.

In the old Teſtament you ſhall ſee Chriſt deſcribed as the Faithfull before His comeing ſaw him.

Him ſlaine for ſinne, though dimly to their view
The torchlight of their Sacrifices ſhew:
On Him they weakly, yet with pleaſure deepe,
Through lattices of Typs, and figures, peepe,
And (as they may) behold, from this dark cloud,
The [a] Sonne of righteouſneſſe, Himſelfe vnſhrowd,
That [b] Lambe of GOD, that taks away ſinnes ſtaine,
Ere world was made, who for the world was ſlaine,
Feeding on Him their ſouls, as wee, by faith
Thus to bee fred with vs, from endleſſe wrath;
Both [c] by one cuppe, by one ſpirituall foode
Refreſhd, both ſav'd by vertue of His blood.
To ſee this ladder was to [d] *Iacob* given,
From Earths low centre, reaching higheſt Heaven,

a. *Mal.* 4. 2

b. *Ioh.* 1. 29 *Apocal.* 13. 8

c. 1. *Cor.* 10. 3.

d. *Gen.* 28. 12.

Till

Gen. 49. 10. Till *Shilo* came who cleerly did impart,
The Scepter ſhould from *Iudah* neuer part,
Iob 19. 25. *Iob* liu'd perſwaded, while moſt deeply grieu'd,
That for his ſafetie his *Redeemer* liu'd.
Iſa. 9. 6. This Prince of peace, this counſeller moſt wiſe,
The Father euerlaſting, Bleſſed thriſe,
A Child of wounder, euen the GOD of might,
Luke 2. 32. Iſraels Glorie, and the Gentiles light,
a Zach. 3. 8. Iſa. 11. 1. *Eſay* foretold (a branch of peereleſſe worth,)
From *Ieſſes* ſtemme, ſhall in the Fleſh ſprout forth,
A King on whom the gouernement ſhall ſtay,
Of all the world who ſhall the Scepter ſwey,
A pow'rfull Propher, by the LORD anointed,
Good tydinges to the meeke to preach appointed,
Who

Who ſhall bind vp, not breake the bruiſed reed,
The weakely ſmoaking flaxe not quenche, but feed,
Iſra'ls Sweete ſinger did his ſtraines accord,
All to ſet forth the Glorie of this LORD,
Whom Hee a *Prieſt* for euer doth detect,
After the order of *Melchiſedecke*,
Him doth point forth, now as expos'd to ſcorne,
His hands, and feet moſt pitifully torne,
By lot his veſtures parted, in his neede
Made vinegar to drinke, on gall to feede,
Conſtraind to crye, with ſenſe of horror ſhaken,
My GOD, My GOD, why haſt thou Mee forſaken?
Now as victoriouſly on high aſcending,
Him twentie thouſand thouſand Angels tending,
A Cap-

Ibid.42.3. *See the 53 cap. which is full of cleare Propheſies of CHRIST.*

a.Pſal.110.4.

Pſal.22.7.

Pſal.22.16.

Ibid.18.

Pſal.69.21.

Pſal.22.1.

Pſal.68.18.

A captiue making of captivitie,
To His proclaiming peace, and libertie,
The swelling pride of proude insulters laid,
His [a] foes crusht downe, His [b] foot-stoole being made.
Of this Eternall, ever budding *Braunche*
To be raisd vp to *David* (who to quench,
His burning thirst with *Bethlems* streams did long)
The Spirit spoke by *Ieremias* tonge,
Him setting forth a King, whose prosperous raigne
Iustice and judgement should on Earth maintaine,
Who *Iudath* save, who *Israel* should reclame,
The Lord our Righteousnesse designd by name.
In short, no age did revelatioun lacke,
CHRIST the *Messiah* manifest to make.

From

a. *Psal.* 2.
b. *Psal.* 110.
Ier. 23. 5.
1. *Chr.* 17. 11.

From time to time, who by degrees of light,
By Types or Prophecies was set in sight,
Till from the Arke, the outward covering drawne.
This glorious Day-starre in the flesh did dawne.
Looke yet a little in this mirror rare
Predictions with accomplishments compare,
With wonder ravisht, heere thou shalt behold,
All done, what earst was to bee done, foretold,
Of Typs, the clowdie Mysteries explaind
Shadows sequestred, reall Truths attaind,
The legall rites, the ceremoniall lawe
By Him abolisht, who the vaile did draw
Of CHRIST affording a more liuely sight,
A clearer knowledge, and a nearer light,

In the new Testament you shall see more clearely Christ revealed, than the Prophets sawe Him vnder the Law.

So that the tenderest sight, the weakest eye,
Him now vnmasked in this glasse may see.
For now the Spirit (*Moses* face vnvaild,)
A [a] *Babe* presents Him, [b] death and hell who quaild,
The [c] *Ancient of dayes* a suckling weake,
Who [d] from His daughters bowells birth did take,
An Infant, [e] coeternall with his Sire,
Whose [f] Incarnation Angels did admire,
Prizd by the fooliſh with contempt and scorne,
Becauſe a weakling of a weakling borne,
In humble state, layd in an homelie stall,
To narow bounds confind, who boundeth all,
The comfort craving of Her Vrgine breſt
Who gaue Him birth (his wants by cryes expreſt)
Borne

a. Luke. 2. 7.
b. 1. Cor 15. 54
c. Dan. 7. 9.
d. Rom. 1. 3.
e. Iohn. 1. 1.
f. 1. Pet 1. 12.
Luke. 2. 7.

Borne and expoſd at once to Tyrants ſpight,
Conſtraind His lyfe to ſaue by ſecret flight,
The ſtormie flood of bloodie *Herods* rage
Let looſe on all the equals of his age,
Who to aſſure Himſelfe of Him alone,
Cruell to all, prou'd pitifull to none.
Heere ſhalt thou ſee Him even while thus deſpiſd,
By Princes of the Eaſt, a *Saviour* prizd,
His God-head who no ſooner doe behold,
But offering gifts of Incenſe, Myrrhe, and gold,
Fall downe, adore, and to their LORD approue,
Their faith, their hope, their loyaltie and loue.
Since coſtlieſt Crucifixes, Picturs none,
Since craſts mans skill on mettall wood, nor ſtone,

Mat. 2. 14.
Mat. 2. 16.

Mat. 2. 11.
Pictures can not deſcribe that which the ſcriptures ſpeake of Chriſt his infancie.

This can so lively to the Eye present,
As doth His written Word and Testament,
Why fondly then prefer phantastick men
The Gravers toole to the *Apostles* penne?
Hold on, thine eye fixe on His *Luke 2. 46.*
Youths sweet spring,
Which doth faire buds of Pietie forth bring,
Inciting tymouslie our tender yeeres,
To true devotion (since no act appeares,
In which he provd to vs a President,
The which was not for our instruction ment)
Heere thou shalt find Him in the *Luke. 2. 46. 47*
Temple sett,
And Heavenly knowledge from His child-hood gett,
Israels doctours hearing Him demand,
Who at His doctrine all astonishd stand,
Ravisht

Raviſht to ſee, yeeres ſo vnripe; admitt
Such full perfection of a hoarie witt.
But now, the Spirit doth invite thine eye
Thy Saviour drencht in *Iordans* ſtreams to ſee:
Loe, [a] Hee who formerly was circumciſ'd, *a. Luke. 2. 21.*
By His great [b] Harbinger muſt be baptiz'd: *b. Math. 3. 13 Mark. 1. 8.*
Thus ſanctifying by thoſe *ſeales* divine,
The auncient Church, the Church that was to ſhine:
Thoſe actions His pure bodie muſt endure,
Which ſhould haue force to cleanſe our ſoules impure;
Tho Him, [c] in whom (vnſeene) the Godhead raignd, *c. Col. 2. 9.*
Nor [d] filth, nor fore-skinne of corrupton ſtaind, *d. Heb. 4. 15.*
So that, except for vs, the LORD of life,
Did need, nor ſtreams, nor circumciſing knife:

2, Cor, 5, 21,

Yet ſinne for vs himſelfe hee made, that wee,
In Him, the righteouſneſſe of GOD might bee,

Mat, 4,
Mark, 2, 12,
Luk, 4, 1,

Hence by the *Spirit* led, hold on thy pace,
Thy SAVIOVRS footſteps to the deſerts trace,

1, Pet, 5, 8,
Apoc, 20. 2,

There ſhalt thou view in ſingle combat foyld,
By proper armes, troad vnder foote and ſpoyld,
That pow'rfull Aduerſare, the dragon old,
Who to aſſaile the SONNE of GOD was bold.

Fullneſſe of grace when thou in him doſt ſee
Truth, mercie, pittie, loue, humilitie,
All wiſdome, meekneſſe, patience, prudence, peace,
Which in perfection but in him found place,

Nothing can expreſſe Chriſt his growing age & variety of vertues except the holie Scripture.

No wonder then this Mirror thee amaze,
Since in no corner Thou heereof canſt gaze:

VVhich

Which doth no liuely ſet before thy ſight
A lanterne to thy lyfe, the LORD of light.
Deluded ſoule, theſe who forſak'ſt to view,
Of *liuing Waters* in the fountaine true
The Scripture, digging to thy ſelfe in vaine
Such ciſternes as no water can containe, *Ier. 2. 13.*
What can the Pencils moſt induſtrious art,
By pictures dumbe to Thee of theſe impart?
But you (poore ſoules) beare not alone the blame,
In others chiefly lyes the fault, the ſhame,
Dumbe Doctors ceaſſing when for eaſe to preach,
Or would not, or els could no people teach,
Leaſt men by vſe ſhould loath at length deſpiſe
Their often-mumbled matins, did deviſe,

Guyſes to gaze on, ſhowes meane ſoules to feed.
An vncouth language for their dayly bread;
To charme the Eare did mixt a ſweete concent
Of Melodie, by voice, by inſtrument,
With choiſe diviſions of an hundreth kinds,
About to moue, and melt the hardeſt minds:
Books turnd in blocks, blind dotards to delyte;
Theſe, they were ſure, would neither bark nor bite,
For did they teach the Trueth, their faults expoſe,
As Scripturs, which their lewdneſſe doe diſcloſe,
They ſurelie ſhould ſuch intertainment lake,
And (thruſt to doores) the Scripturs bonds partake,
Which ly in fetters of an vncouth leid,
Keept vp from fillie ſoules, which faine would read,

If pictures did decipher the corruption of the doctrine and life of Church-men als clearelie as the Scriptures do, they ſhould bee in leſſe requeſt among the Roman Clergie.

Claſpt

Claſpt by authoritie, that on this booke
Saue priuileged perſons none may looke,
Becauſe in this engrav'd, *Chriſts* portrait true
Is by the Spirit ſet to publike view,
Plainely proclaiming, what doth them diſpleaſe,
Crying a Woe to Scribes and Phariſees
Faind Church-men, who pretend the faint to feed,
By lanterne of GODS Word, weake ſoules to lead,
Of knowledge key, them meantyme doe debarre,
So both their owne, and others entrie marre.
Who ſet in *Moſes* chaire, doe over-charge
With grievous burdens, impoſitions large
The Peoples backs, denying ev'n the aide,
That by their little finger may be made.

Called blind guids.
Mat. 23. 6.
Luke 11 52.
Mat. 23. 13.
Mat. 23, 2.
Ibid. 4. &c.
Luke. 11. 46

In

Luke. 11. 42.

In lifeleſſe ceremonies moſt preciſe
To ſeeme who ſtudie, to obſerving eyes,
Yet ſoules committed to their cure neglect,
And truth and mercie hold in ſmall reſpect.
Who cloaking by Religious pretence
The groſſeſt ſinne, the grievouſeſt offence,
Mat. 23. 14. Mark. 12. 40. Luke. 20. 47. Devouring widowes houſes, doe betray
The innocent, poore Orphans make their prey.
Mat. 23. 27. Like painted Tombs who cleanſe the vtter ſide,
Where nought within but rotten bon's abide,
Ibid. 28. To ſatiſfie GODS Iuſtice daring ſtand,
For works of Righteouſneſſe of Mens owne hand.
Mat. 23. 3. Ibid. 24. Ibid 15. To doe who care no, much delight to prat,
Hudge Camels ſwallow ſtraining at a gnat,

A Proſelite to make who ſpare no paine,
Whom, with themſelues they adde to Sathans traine.
Whom ſo Ambition blinds, ſo pride tranſports,
That life and beeing them no more imports,
Then tumide Titles, Greetings, caps and knees, *Marke, 20, 38 Luke, 11. 43.*
Prioritie of place of all degrees,
Harke how in all ſorts Chriſt doth Sinne rebuke,
In Theſe but chieflie, ſet to ouerlooke,
His flockes, *lights* in the chayre of truth to ſhine,
Call'd to diſpenſe his myſteries divine,
O with what care their ſacred charge to tend,
Doth hee ynto his *watch-men* recommend, *Luke, 22. 24.*
Warning leaſt they ſhould by ambition ſlyde, *Mat. 20. 25.*
By wordlie grandour, ſtatelineſſe or pride,
Lordly

LORDLY dominion, Raines of Sov'raignetie,
Prohibiting by them yſurp't ſhould bee.
Mat. 15. 13 *Mark. 7. 7. 8. 9.* Him thou mayſt heare eſtabliſhing His word,
A rule from which vnlawfull to to debord,
In matter of Religion, worſhip true
Of GOD in doctrine to Salvation due;
Traditions all rejecting, to this ſquare
(How old ſoever) which repugnant are.
Lo! now He comes in flames of firie zeale;
Pſal. 89. 3. 9. *Mat. 21. 12.* *Iſa. 2. 13. 14.* Flie, flie, O yee, who of His houſe make ſale,
Baſe *Simoniſts* beware, the LORD of LORDS
Haſts with a whip, a laſhing ſcourge of Cords,
All mercenarie miſers to expell
Buyers and *ſellers* from His houſe, to Hell.

With

With frequent warnings (now)
He armes His owne,
By future errors least they bee
o'rethrowne.
Of Hypocrits doth (now) vn-
maske the face,
How ere their outsids shine with
showes of grace,
Cowsning the world with a pre-
tence of goode,
(Their fruits neere comming fur-
ther than the bud,)
Who, tho they Vice can deck in
Vertues dye,
Yet sile they can not His all-
seeing Eye.
Such doctrins as be these, not
motiues least
Haue beene, to bring dumb I-
dols in request,
CHRISTS speaking purtrait such
haue put to peace,
(This stocks and stones admitted
to outface,)
But hearken thou, to his sweet
voice giue eare,
From His owne mouth, thou by
the Sprit shalt heare
The

The word of Trueth, Him pow-
ring foorth ſweet ſtreams
Of *living waters*, to the ſoule that
cleams
Refreſhment, feeling want, in feare
to ſterue,
Such (heere) ſhall find, what
may to ſaue them ſerve.
Math. 14. 25. O! view Him [a] walking on
the raging waues,
Mat. 8. 26. The [b] winds rebuking, ſinnes
poſſeſſed ſlaues
Mark. 5. 9. From [c] Legions of foule Spirits
ſetting free,
Mat. 9. 25. The dead recalling to mortali-
rie:
Yea; [d] raiſing vp thy ſelfe from
ſinnes dark cave,
Ihon. 5. 21. 25. A [e] Lazare, ſtinking in corrupti-
ons grave
Iohn. 11. 44. To ſee the danger, the deſerved
wrath
The guilt, thy trembling ſoule
lyes drencht beneath,
By which if humbled, Hee ſhall
comfort ſpeake,
Thy wounds bind vp, vnloade
thy conſcience weake,

Invite

Invite thee with thy burden to
draw neere,
Offring for thee the *Fathers* wrath
to beare;
Whom, that thou may'st from filth
of ſinne bee purg'd,
Thou ſhalt behold arraign't, con-
demned, ſcourg'd,
Sighing and groaning, with thy
burden preſt,
Expoſ'd to paines which can not
be expreſt,
Weeping, and bleeding, ſuffering
death for thee.
O Love! O Pittie, in a ſtrange
degree!
Now in this combat entring
Him behold
Of his ſad *paſſion*, tryed as pureſt
gold
By fire diſſolv'd, in which no droſſe
is found,
Deeplie afflicted, proſtrat on the
ground,
The Garden watering with a
Crimſon flood,
From all his pores diſtilling
ſtreams of blood,
His

Onely the ſcriptures expreſſe CHRIST his miracles and paſſion.

Mat. 26. 37.

Luke 22. 44.

His Gloryes beames obscured, His Might allayed.
His Courage seeming quaild, His Strength decayed;
Crusht downe with weight of GODS incumbing wrath,
His guiltlesse soule made heavy to the death,
Thy Crimes the cause, thy sinnes inunding speate,
The meanes from Him which drew this bloudie sweate,
Whom (notwithstanding) Hee did (so) esteeme,
That all His suffrings did most pleasant seeme
Thee, wretched wofmeling, to redeeme from death.
Perditions heyre, sinnes slaue, the child of wrath;
To thee, the Fathers favour to acquire,
Not shrinking to drinke off the dregs of ire.
These bee the suffrings, counterfits which scorne,
Which lyfelesse draughts deface, but not adorne.
These

Mat. 26. 38.

The Popish crucifixe doth but mocke & not expresse the sufferings of Christ.

These be the suffrings, which perplexed soules
Most sensibly conceiue, sunk deep in scrouls
Of tender bleeding hearts, The only way,
Most liuelie felt which make his Torments may;
Who (heere) the dolors of his death engrosse,
Best feele the fruicts and comforts of his crosse
O wounderfull respect! O loue vnheard!
O deare affection mateht with misregard!
Loe, Hee who bought Man at so deare a rate,
By Man is sold, betrayd by Man vngrate,
The traitors mouth, which flowd with fraud, with hate,
His lips dare touch where found was [b] no deceit:
Friend whether comst thou? (Christ his friend yet is:)
The SONE of MAN betrayst thou with a kisse?

a. *Math.* 26, 14, 15. *Mark*, 14, 10. *Luk.* 22. 3.

Luk. 22, 47. b. *Isa*, 53, 9, 1. *Pet.* 2, 21, *Mat.* 26, 50.

Iohn. 18. 6.

Hee who thoſe armed bands did caſt to ground,
Them, with his breath, all able to confound,
With this ſoft ſpeech, this gracious checke alone,
Doth wound, not wonne, the traytors heart of ſtone.

Mat. 26. 52.

See how Hee doth *His* forwardneſſe repreſſe,
Who preaſd, by arms, this offred wrong redreſſe,
And healing inſtantlie the harme receav'd.
Yet did not meaſe the cauſeleſſe ſpight, conceau'd
In hardned hearts ſo farre from grace, from loue,
That miracle, nor ſavour them can move.
O ſee Him in a moſt opprobrious forme
Led hence, tranſported with this raging ſtorme,

Mat. 26. 56.

Left by His owne, yeelding His conqur'ing hands,

Ibid. 27. 2.

Thee to ſet free, to ignominions bands,
With

With lamps with lanterns led, they apprehend
The Sonne of *truth*, incarnate to this end,
That glorious *Beame* of vncreated light,
By flesh and bloode invaild, hid from their sight,
Thus all-foretold gainst actors of this *Ill*,
Against themselves do perfitly fullfill.
O Earth! O ashes who thy selfe turmoylst,
And with vindictiue flams of furie boylst,
Tormenting others, darst revenge, avouch,
Vpon thy reputations slendrest touch,
See, with what patience, with what silence deepe,
While *Iews* disgrace vpon disgrace doe heape,
Thy Sauiour, to the *Smiters* giues his backe,
Doth from the *Nippers* not his cheeks keepe backe

Mat. 26. 47. *Iohn.* 18. 3. *Ibem.* 18. 37.

Esa. 50. 6. *Mat.* 26. 67.

To ſhame, to ſpitting, doth expoſe his face,
The path not only pointing thou ſhouldſt trace,
But treading euerie ſteppe, hath taught the way,
From which t'is ſhame, yea dangerous to ſtray.
Loe in this hight of ſcorne, depth of diſgrace,
With cheare vnchang'de he dares his foes outface,
Yet from his lips not one intemperat word,
His mercileſſe tormenters doth remord.
CHRISTS *Teſtament* which theſe and all contains,
That Hee did ſuffer, ſhame or outward paines,
Needfull for Thee to know, in one ſmall *Booke*
Is found, on this in ſteade of pictures looke:
This beare, this weare, this reverentlie reade,
When read, at leaſt attentiuelie take heede,

Iſa. 53. 7. Act. 8. 32 If 10000. pictures were forged, they ſhould all come ſhort in ſhowing that which the new Teſtament declares of Chriſt crucified, yet Chriſts Teſtament is in ſmall eſtem with many in compariſon of a fond & fals picture. The BIBLE ſets not ſo well as the crucifixe doth, where poperie preuailes.

This

This doth make known the Will, the legacie,
Which thy deare LORD a-dying left to thee.
With this *Loue-token* Hee remembred hath,
Each loue-ficke ſoule to Him betroathd by fayth,
His loue thus ſhowne, to kindle loue againe,
That mutually love wee might intertaine;
If *Chriſt* thy loue be then what hee hath left
Nor let by wrong nor violence bee reft,
But ſtriue to know what written for thy well,
With's owne deare blood thy louing LORD did ſeale.
See our true *Samſon* yeelding now at length, *Iudg.* 16. 16.
Spoild of the hayres of his vnmatched ſtrength,
A bloodie butchrie ſuffering for thy ſake,
Stript naked, torne with whips, faint, pale and weake, *Mat.* 27. 28.

The Souldiours mocking His enfeebled might,
Combining, in His torment, sport with spight,
His offices all branding with reproch,
Luk. 22. 63. 64. With blasphemie Him charging, they encroch
Vpon his Priest-hood with a bitter blow,
Luke. 22. 64. Now filing vp his eyes, Hee streight must show
Who him did most with causlesse strips infest,
As Prophet this by him must bee exprest:
Mat. 27. 29. Then, cloathd in purple, crownd with pricking thorne,
As king, is made The object of their scorne.
But ah! behold He comes: O heavie sight,
Bright *Eye* of *Heaven*, O now shut vp thy light;
Salt fountains all of tears be now enlarg't,
Gen. 22. 6. Weake *Isaaks* tender shoulders (loe) are charg't,
With

With wood, Himſelfe to ſacrifice prepar'd;
Lo: neither is from ſhame Thy Saviour ſpa'rd, *Iohn. 19. 17.*
From preſſing loade of that diſgracefull Tree,
The means appointed of his death to bee;
See, faintlie ſtaggring, how Hee grones beneath
The pondrous weight of GOD'S incumbent wrath.
O ſee the bloodie banner now diſplay'd,
The SONNE of GOD by Souldiours diſarayed,
Cladde only with our ſinnes, In Garments red,
The vine-preſſe of the Fathers Ire doth treade, *Eſay. 63. 2. 3.*
Fixt to the croſſe, his hands, his feete tranſpierced,
Expoſd to paine, to horrors vnrehearſed,
His gratious armes foorth ſtreatching all the day,
To rebells walking in an evill way. *Rome. 10. 21. Eſ. 65. 2,*

Who

Phil. 2. 6. Who (God not robde) equalitie did plead,

Deut. 21. 23. Gal. 3. 13. With robbers matcht, for thee a *curse* is made,
And even to death, endures vpon the Crosse,
In soule, in bodie, pains of sense, of losse.

Mat. 27. 46 Heavens suted to their Makers mournefull state,

Ibid 51. Mask't vp with clouds, in their owne kinde regrait,

52. ibid. 51 Loe, Earth doth tremble, flintie Rocks doe rend,
Graves backe to light their sleeping guests doe send,
And loe, while ev'n his lifes last spunke is spent,
The Temples vaile is to the bottome rent.

Col. 2. 14. See, now through tears, how He himselfe presents,
Nailling vnto his Crosse Thy oblishments,
Cancelling those Inditements which did tye
Gods wrath in instice Thee to vnderly,
Resoluing

Resoluing more by sinning, to abstaine
To crucifie The LORD of life againe;
On his owne death, who freelie of his grace,
Did ground thy life and euerlasting peace.

Heb. 6. 6.

Rom. 3. 23.

THIS, and what more to search for, thou aspires,
What faith can wish or what thy soule desires,
The *Spirit* in this mirrour shall disclose,
And to thy sight of Him as much expose,
As may thy soule heereafter serue to saue,
And guide thee (heere) with comfort to the graue,
Except His inward vertues thou neglect,
And but his outside carnally affect.

In short their is nothing thou needst to know of Christ but all is in His testament

This, GOD hath thought vnnecessare to show,
This farre vnnecessare for thee to know,
Sufficient

Sufficient that, which These who knew Him best,
And best did know to make him knowne, expreſt
Haue left, enregiſtred in holy write,
Which They did penne, GODS Spirite did endite.
This hath the Lord his will moſt clearelie ſhowne,
By other means refuſing to bee knowne
Then by his word alone, where faiths bright eye,
His hidden graces may moſt liuelie ſee,
So that (except this way) no knowledge true,
Accreſt of Him, vnto the outward viewe
Of These, admitted in his humane ſtate,
To touch Him, ev'n with Him to drinke, to eate.
THIS being then the courſe by God preſcriv'd
To Man, of other means of grace depriv'd,

Luke. 16. 29. These who ſaw Chriſt with their bodilie eyes knew him not to be that Chriſt, till hee opned their eyes to behold him in the ſcriptures

To

To know the Sonne, and in the Sonne the Sire,
The Sonne, concealler of the Fathers Ire,
O judge what *Spirit* this great worke to marre,
This course to crosse, the Scriptures would debarre
And hide this Mirror, from the longing sight
Of Soules, which faine would see this Sunne of light,
Enjoyning such, this knowledge to attaine,
By pictures false, or some resemblance vaine
Of that externall shape, which GOD did hide,
Least any in this fruitlesse search should slide?
No *Spirit* doubtlesse els, but Hee, whose slight
Seeks GOD and Man, to sever day and night,
With envy boyling, at mans good, who griev'd,
Hath ay a lyer and a Murtherer liv'd
His

Col. 1. 19. 26

Christ to make men know him hath set foorth the Scriptures and hidden his bodilie shape But Sathan striues by meãs of the Romane Clergie to expresse his bodilie shape which can not shew Him and suppresse the scriptures which might make Him knowne.

Gen. 3. 6.

His point for once who gayning,
seeks yet still,
To disconforme man to his Makers will;
Even Hee, who since his fall,
with wondrous art,
From GODS true worship man
did still divert,
By whom to such prophaneness
mortals driv'ne,
Haue worshipt Sunne, Moone,
Starrs, the host of Heaven;
For *Moloch*, *Milcom*, *Baal*,
Ashtaroth,
Who made the nations Gods true
worship loath;
Who Images of GOD, hath oft
devysd,
And Mens deluded fantasies entysd
A furtherance in GODS seruice
to conceat,
By means engendring his eternall
hate;
Thus *Aaron* did the *golden*
calf erect;
These vaine surmises *Micah* did
infect.

5. King. 23. 5.

1. King. 11.
Iudg. 6. 25.
Ibid. 3. 7.
2. King. 23. 5.

Exod. 32.

Iudg. 27.

A house of GODS, a *Levite* to his *Priest*
Who having This of blessings held no least;
Of the *Messias* who possest Mans braine
With fond conceats, Imaginations vaine
Before Hee came, that when in humble state,
Not seconding their expectation great,
Hee did a servants shape assume, whom they
Conceiv'd, the scepter of the world should sway,
An earthly *Monarch*, a triumphing King;
Who by resistlesse force should freedome bring
To their subjected state, Himselfe oppose
To tyranizing pride of conqu'ring foes,
Whom finding Other then they did surmise,
With strong delusions led, the world agrees,

The error of Christ his earthly Kingdome was so commonlie receiued that the Apostles were possessed with it & not delivered of it till after the Resurrection, Act. 1.

2. Thes. 2, 11,

The

The true Messias cruellie to kill,
Expecting their fore-fancied Saviour ſtill:
Although our LORD, inviting oft there view,
In Scriptures to behold his paterne true,
Which holy Prophets livelie had expreſt,
Ere fleſhes vaile His God-head did inveſt,
Yet He, this Glaſſe who hid, their eyes did file:
His guiltleſſe blood muſt needs their hands defile.
The ſame is Hee, who trauells in exceſſe,
Yet from the world the Scriptures to ſuppreſſe,
And from the knowledge true of CHRIST therein,
The world debarring keeps the world in ſinne:
Couſning poore people by deceitfull ſlight,
Of paynters arte, affording falſe delight,
Filling

Filling their hands, robt of Gods
sacred word,
With pictures, from their paterns
which debord,
Which bold blasphemers, destitute of shame,
Now Christ, the holy *Crucifixe* now name.
What *Spirit* els, except GODS auncient Foe,
Would strive to hide what God hath meant to show?
Or who, except alone that *Spirit* bold,
That dare raike vp, which Godly buried would?
What *Spirit* els the world to looke would let
In that pure Mirrot, whence faint soules might get
Refreshment, by the sight of Him alone,
Who in His word is seene, is rightlie knowne?
Who els would sweate the multitude to leade,
By lying Images, GODS peace to pleade,

By

By which the world is rather led astray
After dumb Idols in damnations way;
Iudge then whom These, who willfull Agents bee,
Patrons prophane of this impietie
Doe serue, who superstitiouslie maintaine
This forg'rie, Man in darknesse to detaine,
The *Romane* Clergie, who of pow're too weake,
The *words* pure light to make the world forsake,
By craft doe cast about another way
To dimme the luster of this *Lamps* cleare Raye,
The holy Scripture branding with disgrace,
Which to traditions they but second place,
Making the world It, with a just neglect,
Corrupt and poysond in the source suspect,
Im-

Antichristian hatred of the Spirit of Sathan may bee seene in these who blasphеme the Scripture, for if any man at Rome should say but the same of all the popes writtings and the writtings of popish doctors which they say of the holie Scripture, hee should bee streight way declared a enimie to the kirk of Rome, and put to death for a deuilish heretick.

Imperfyte, and in vulgare tongues to bee
Tranſlated, needleſſe, not from danger free.
Thus from foule mouths malicioufly they ſpew,
Aginſt the Scriptures not aſperſions few,
Furthering the world (ſo farre as in them lyes,)
GODS word as hard, yea hurtfull, to deſpyſe,
Yet, CHRISTS pretended Image on the Croſſe,
Their leaden braines with ſuperſtition groſſe
Doth ſo diſtract, that This, they madly ſeeme,
To honour more than Him did them redeeme,
To which they teach, as CHRISTS Reſemblance true,
Religious worſhip, yea divyne is due,
Yea that ſame worſhip, which to CHRIST they owe,
If Hee Himſelfe did perſonally ſhowe.

The suppressing of the common reading of the Scripture makes such way to all errors, that the Romane clergie rules securlie and raynges over all kingdoms, coūtries, and commounwealths, while they get place over Kings crowns, mens consciences their soules, bodies, lands, rents, and moveables, and all at their pleasure.

The Scripture thus defended from the *Lay*,
Traditions vncontrold fynd patent way,
Their *Canons*, *constitutions*, *Popes decrees*,
False *definitions*, *legends* stuft with lyes,
Doctrines deboarding from the *written Word*
With *Scripture* equall credite thus afford,
Yea of the *Scripture* thou mayst nought beleeue,
But in what sense the *Pope* is pleasd to giue:
Thus, to the blinded worlds astonishment,
Their *Lying wonders* with beleife they went,
Thus from the *People* they their *Errors* hyde,
Which, by the sharper sighted is espyd,
The *word* withdrawne, their labour lighter is,
To make them thinke they did decerne a-misse.

Thus

Thus muſt the *People* found their
fayth on truſt,
For as their *Church-men*, ſo be-
lieue they muſt.
This fyner threed doth to their
arts-men giue,
A net of *merits*, of *good works* to
weave,
By which they fiſh, (from ſuch
as may be brought,
To apprehend that Heaven may
thus bee bought,
With exceſſe to maintayne Thoſe
who have charge,
Of convents, cloiſters) Rents, dot-
ations large,
And if this fully doth no worke
their end,
A larger Net of *Pennance* they
extend,
From which to bee exem'd, they
waird, they watch,
The *Rich-ones* by *Indulgences* to
catch,
Who by their purſe chuiſe rather
to bee purgt,
Then faſt from fleſh, then ſuffer
to bee ſcourgt,

But if some *Fish*, free from the danger leape,
And both the one and other doe escape,
To bee assur'de then both of poore and rich,
A *Hose-nett* they of *Purgatorie* pitch,
By which they seaze a-like on each degree;
Heere *Great ones* stick, yea not the *Frie* go free;
All, by the doctrine which these Clerks do found,
Vngratious, yea vnnat'rall must be found,
(At death at least) except with minds devote,
Allowance, in some measure, they allote,
Some kynd remembrance, *Masses* to maintaine,
Soules to set free, from *purgatories* paine.
Thus do those *Glow-wormes* which but shine by night,
The substance of the world suck vp by slight,

By

By ſhows of holyneſſe, by ſecreet ſtealth,
Congeſting mountaines of entyſing wealth,
To which, as *Ravens* which doe a Carion ſee,
Trowps of *Church-orders*, ſwarms of *Shavelings* flie,
Of which none Idle, all on worke are ſet,
By Couſning miracles, ſome doe credite get,
To Criſten bels, toſſe beads they ſome appoint.
Some croſſe, ſome creepe, ſome ſprinkle, ſome anoynt,
Some hallow candles, palmes, criſme, aſhes, wax,
Some penitents admitt to kiſſe the Pax,
And while this crew in theſe Imployment wants,
They multiply both male and female *Saints*,
A ſeverall Church they to each Saint allote,
By rayſing Altars they muſt ſeme devote,

In one Church diverſe, to a diverſe end,
Which men enabled with new meanes muſt tend.
No wonder then they vrge a ſtrict reſtraynt,
Of Scripture, Seene, which would the World acquynt
With theſe Impoſturs, damnable deceats,
Indang'ring vnder truſt, ſo great Eſtates,
Which if they licenc't were GODS Word to view,
Should doubtleſſe bide thoſe *forg'ries* all adiew.
For *Images* looke what did ſet on fire
What earſt did kindle the Ignoble Ire
Of that EPHESIAN confuſed crew,
All in a Mutinous concurſe which flew,
While of this *Monſter* the ſeditious *Head*,
Demetrius for *Dianas* ſhrines did plead,
What

Act. 19. 24.

Popiſhs crucifixes bring more gaines to the Popiſh crafteſmen and Clargie, than the Images of Diana, *or any Idoll to the Craſiſmen of Epheſus.*

What motives then did theſe in-
cenſe, the ſame,
Place now for their *Imagery* doe
clayme,
Them ſtirring vp more turbulent,
how much
Their trade doth breed them
greater gayne, then ſuch.
For but the mettels worth and
crafts mens paynes,
Did breed *Epheſians* anſwerable
gaynes,
But of their Picturs what the eye
eſpyes,
'T is nought; their worth in forme
nor matter lyes,
Theſe valued are, on theſe the
world doth doate,
As Church-men *holineſſe* to them
alloate,
As ſacred *vertue Men* in them con-
ceave,
Which *Pope* or *Prelate*, at their
pleaſure gave,
Thus by conceit, the Simple to
entyſe,
Theſe by opinion, not by worth
who priſe.

Thus doe they farre thoſe *Silver-ſmiths* out-flee,
In witty traffiquing, in poli-cy.
Masking their avarice with greater ſlight,
Than theſe who ſold, but what they ſet in ſight,
Their conſecrated *Crucifixes* be
Moſt priſd for their ſuppoſed ſanctitie.
But this in mee, moves greateſt admiration,
Tho every day bring foorth a new creation
Of theſe falſe pictures, an adulterat brood,
So that in number, number they exclude,
Yet all of them, though of a diverſe frame,
Each diffring from another, boldy clame,
CHRIST vively to exhibite to the eye.
Stretcht foorth to death vpon an abject tree;

It is ſtrange that their being ſo many pretended Crucifixes and ſenſible differences betuixt everse one of them, yet men will beare it out that every one of them are purtraits of Chriſt.

So that, it ſeems more CHRISTS they either make,
Or CHRIST doe for the damned thiefe miſtake,
Sith neither Gravers toole, nor Paynters arte,
Doe other difference, ſaue in thoght impairt,
Yet howſoeuer, whether This, or that
They doe reſemble, all of them they rate,
And doe in as high eſtimation hold,
(Though infinite in number) as of old,
Epheſians did their One *Palladium* priſe,
Which they did fancie *Iove* ſent downe from ſkyes.
CHRISTS purtrate thus in Scripture is ſuppreſt,
Leſt their abuſes It ſhould manifeſt,
And lying Pictures in its place are thruſt.
Yet vnder colour of a reaſon Iuſt,
Since

The Bible ſerues not for Poperie as fained Crucifixes doe and therefore ſell the worſe yea are thruſt out of the Market.

Since *Images* (ſay they) by ſilent ſpeach,
As bookes, the rude, the ignorant doe teach,
Since *Scripture* to the vſe of all, leaſt free,
Oft miſconceiud doth, lead to *hereſie.*

The pretenſe of Images ſerving for bookes to the Lacks, anſwered.

But who but poore deluded ſoules can truſt,
That Images, inventions but of duſt,
In teaching *truth* GODS ſacred word doe match,
That Scriptures ſerue but hereſies to hatch?
Shall *Idols* dumbe, be ſpeaking Teachers priſd?
Shall ſpeaking ſcriptures be *dumbe rules* deſpiſd?
By Craftſ-mans arte on mettle, woode, or ſtone,
Shall CHRIST more lively to the world bee ſhowne,
Then by Their dytments who did him behold,
And left His words, deeds, life, & death enrold?

If

If holy write ſome Impiouſly abuſe,
This to maintaine lewd hereſies who chuſe,
Muſt guiltleſſe ſoules, muſt people Innocent,
Of their offence endure the puniſhment?
Thus ſhould wee ſhunne the Sunnes conforting light,
Which (happily) hath hurt ſome ſtairing ſight,
Thus loſſe the comfort of GODS creatures goode,
Since ſome that poyſons which is others foode.
If *hereſies* (by which are moſt miſled)
In learned, but vnhallowed brayns are bred,
Since hatcht, nor nurſt by the ſimplicitie.
Of vulgar braynes theſe deepe deluſions bee,
Why then doe holy harmeleſſe people ſmart,
For heady *Churchmens* fault, without deſart?

If

The 4 answere Mat. 21. 16. & 42.

Mat. 22. 29.

If Error (which wee should
as death despyse,)
Doth from not reading of the
word aryse,
As CHRIST doth teach, why then
(in Christs despight)
To keepe from erring smother
they this light?
But all that to their minds doth
disagree,
Is repute Error, held for here-
sie;
Though *Peter*, *Paul*, or *Prophet* did
perswade,
Though CHRIST Himself affirmd
the contrare hade,
Their words must either not bee
hard at all,
Or vnder Popish dispensation
fall
To passe for Scripture, so a sense
receave,
In other meaning than the Spirit
gave
A glosse the Text confounding
quyte; becawse
For *Error* all they hold that hurts
their *cawse*.

The

The Mirror pure, in which
CHRISTS face doth ſhine
The Scripture is, that regiſter di-
vyne
Of holy write, that ſacred ſaving
Booke,
In which our LORD hath licenc't
vs to looke,
Where, if wee labour earn'ſtly for
His ſight,
The skailes of darkneſſe which our
eyes be-night,
He doth remove, and maks vs
clearly ſee
With *open face*, the beames of
Majeſtie,
And true Beholders by a manner
ſtrange,
Doth peece and peece in His owne
likeneſſe change,
And in this ſtudy as wee pro-
greſſe make,
Wee of the *Glory* which wee
ſee partake,
Changt in our ſoules by CHRISTS
renuing grace,
As on the mount was changed
Moſes face.

The ſcripture ſuch a mirror to ſhew Chriſt that it changes the ſtudent into the likneſſe of Chriſt while there he beholdeth him by fayth.

2. Cor. 3. 18

Exod. 34. 29

Why

The impietie of suppressing the scripture.

Why doe they syle poore mocked peoples sight,
CHRISTS face from viewing in this *mirror* bright?
Why hinder they faynt sin-chargt soules to see,
CHRIST whom they search for, where hee found may bee?
The Spirits working which doth men renew,
By means of this true sight, this inward view,
The change of soules from sinne why doe they marre,
Why saving knowledge from the world debarre?
What helpe can all their pow'rlesse purtraits make,
From forgers fancie which doe fashion take,
Truely to teach CHRISTS *Natur*, *Essence*, *Will*,
Or in CHRISTS Image men to change from ill?
Shall Their false picturs, *Crucifixes* faynd,
CHRISTS Mirror bee (that sacred fountaine staind,)

In

In theſe or ſhall the Spirit men make ſee,
Or what CHRIST is, or what themſelves ſhould bee,
O three times Impious! O blaſphemous ſpeach!
Theſe nought to lookers on but lyes do teach,
And like themſelves, their favourits they make,
As *heads* they have, but *underſtanding* lake,
As *mouths* which ſpeike no, *feete* which never move,
As *eyes* that ſee no, yet doe ſet on love,
And juſtly doe of wit, of ſenſe bereave,
Diſciples all, ſuch *Teachers* as beleave,
Suffering themſelues to bee debard the ſight,
Of holy write, which truely teach them might.
Great is the *miſerie* of man by Sinne,
The *Ignorance of GOD* Man binds therin.

Popiſh Crucifixes doe marre the true knowledge of Chriſt and teach the people lies.

Pſal. 115. 8. *Ibid.* 5. 6. 7. *& Pſal.* 135. 15

Epheſ. 4. 18.

The

Christs incomparable love of mans salvation hath set his wisdom (Luke 10, 22. Mat. 11. 27. Iohn. 17. 3.) on worke to devise the fittest meanes to make himselfe knowne to the world, and what his wisdome thought fittest for that end. his love hath made him carefully set downe in his testament, but no word of the lineaments of his face or shape of his bodie or pictures to expresse it.

The way to freedome from these heavy bands,
In GODS true knowledge principally stands;
GOD truely's knowne but in his CHRIST to none.
And GOD in CHRIST who know fynd life alone.
Now CHRIST, who onely GOD Himselfe who so,
That man may GOD, Man must Himselfe make kno.
The fittest meanes Himselfe to manifest,
To His owne searcheles *wisdome* knowne are best.
Hee knows what neede wee of this knowledge have,
And how without it nothing vs can save,
And how the losse of Mankynd he doth beare,
Doth by his Death, to bring vs life appeare.
His loue to saue vs, Him who did despise,
Did set on worke His *wisdome* to devise,

All

All *Meanes* which of Himſelfe the
knowledge pure
And ſo of GOD, might to our
ſoules procure,
And ſo in Him bee reconceild, ſo
fred
From wrath, ſo to eternall life bee
led:
And what His *Wiſedome* for our
well deviſd,
His conſtant care, in holy write
compriſd
Hath left, the *Meanes* thus ſetting
in our ſight,
Which of Himſelfe the ſaving
knowledge might
Sufficiently diſcloſe; *Meanes* onely
meet
To make Him knowne, *Meanes* in
themſelues compleet,
Without the forg'ry hatcht in
humane braine
Of lying pictures, *Crucifixes*
vaine,
Which for His knowledge Hee
hath thought vnfit,
Since mongſt His *Meanes* theſe He
doth not admit.

Thus hath Hee not the *Means* alone preſcriv'd,
Which point Him foorth (*Means* in His Word contriv'd,)
But All doth charge, who warm'd are with His loue,
And *Means* to make Him rightly knowne would proue,
To ſearch the Scriptures, if for life they looke;
In all mens hand CHRIST puts this ſaving *Booke*:
This, Hee doth warrant, to eternitie,
A conſtant witneſſe of Himſelfe to bee.
But *Picture-mongers*, mad *Demetrius* heires,
Vnlawfull gayne to make of worthles wares,
By other *Means* then CHRIST, to lead to Heaven,
New bookes haue fayned, new directions given,
Poore ſimple *Laikes* (they in ſubſtance ſay,)
By ſearching of the Scriptures erre yee may,
Pi-

Therefore the skarring of people from the Scripture, and putting in their hands images &

Pictures are plaine, theſe harmeleſſe bookes doe ſhow
What needfull is for you of Chriſt to know,
In Scripture darke t'is dangerous to prye,
Such curious ſearch concernes not you to trye.
Thus Impudently teach the world they dare,
That both vnfit and vnſufficient are
CHRISTS *Means*; their owne devices more import
The well and ſafety of the weaker ſort.
Thus argue they of *Ignorance* our LORD,
The *Means* moſt fitting, who could not afford,
Of *Envie*, means who would not recommend,
Which choyſen, moſt might to our ſafetie tend
Of *Careleſneſſe*, ſith He forgot to give
Charge, in his *Latter-Will* theſe meanes to leave,

pictures under whatſoever pretence, is a chalenging of Chriſt, either as witleſſe or loveleſſe or careleſſe who did not recommend in his teſtament ſuch a meane as they aledge the artificiall crucifixe to be.

For peoples *Well* thus will they
seame to be
More *Wise*, more *Loving*, *Care-*
fuller than Hee.
What elſe is this, by a pretence to
teach
CHRISTS knowledge, but *Chriſts*
knowledge to empeach,
By faining a falſe *Chriſt*, to barre
the way
By which the *True* attayne wee
only may
Who, not attaind, GOD neither can
wee know,
Since GOD in Him alone Him-
ſelfe doth ſhow?
Thus are the bonds of Mans moſt
wretcht eſtate
By Nature, ſtraitned by the Devils
deceate.
Let civile *Images*, for civile
vſe
Haue place, we challenge only the
abuſe.
That paynters Pencil pleaſure doe
impart
Wee hinder no, let crafts-men vſe
their arte:
But

Albeit civile Images for civile vſe bee lawfull, yet no religious Images of mans device for religious vſe are lawfull.

But howſoeuer humane wit de-
bord,
GOD in *Religion* muſt alone bee
LORD.
While from Mount *Sinai* Hee
the Moral *Law*
Promulgate did, (where Him no
mortall ſaw)
Incompaſt all about with flames
of fire,
As Royall Roabs which *Majeſtie*
attire,
Hee, onely as His owne *Preroga-*
tiue,
Did, of Religion, plead the *Rule*
to giue,
And Man, (with vaine preſump-
tion ſwolne) at large
Madly with *Thie* to meddle doth
diſcharge,
Binding His hands, by words
expreſſe and plaine,
Of Him, no fooliſh *Counterfit* to
faine,
No Image, for Religious vſe,
to make,
Of ought, in Heaven or earth did
being take;

Exod. 19. 18.

The 2 commād of the firſt Table, which is the law for religion, expreſſly forbids religious Images of mans deuice.

Deut. 4. 15. Exod. 20. 22. We may make a Image which reſembles Something, but not an Idole which reſembles Nothing, eyes the

Papist: no says the Lord, you shall not make the liknesse of any thing in Heaven. &c. Deut. 4, 23.

Nor made, to honour, with the least respect,
Save They with Him their *Covenant* would breake,
Kindling gainst them His iealousie most just,
Rankt as *Adult'rers*, (from His service thrust)
Who, worship with Him, or besyde Him, gave,
To others, due for Him alone to have.

Exod. 23. 24, & 34. 13.

Thus God hath banisht, from Religions bounds
This worship vaine. His worship which confounds,
All vse of Images, by Man devysd,
To God Man hatefull rendring and despysd.

2. Thes. 2. 3. 4. Why may not the people and the Church apoint Images sayes the papist. I am the Lord says God, that is, It is Gods Royall prerogatiue to apoint the meanes of his owne Honour.

But Hee who doth exalt Himselfe to raigne,
Of Princes all *Monarchick Soveraigne*,
That Man of Sinne, perditions Sonne, the slave
Of Sathan, yet pretends Christs place to have,

Dare

Dare gainſt this Law moſt Impudently ſtand,
And GODS great VETO boldly counter-mand.
Of GOD, of Man, hee Images dare make,
Thus Mocketh CHRIST, even ſuffring for our ſake;
To theſe, Religious worſhip Hee allowes,
And *This* their *Due* moſt ſhameleſsly avowes.
Whyle of this Rav'ry wee a reaſon crave,
O how themſelves they willfully deceave!
The *cuſtome of their Fathers* They pretend,
The love of GOD, of CHRIST. this is the end
Why they Their purtraits reverently reſpect
Whoſe perſons They ſo dearely did affect.
But O weake ſhifts! pretences worthy tears!
Evaſions ſerving more to mocke the eares,

Why may wee not give ſome Religious worſhip & honour to Images ſayeth the papiſt. I am a Ielous God ſayes the Lord, that is, Religious worſhip is due only to God the huſband of the Church, whatſoever is goven to another is adulterie, that is Idolatrie & provoks Gods Ielouſie.

Our fore fathers vſed Images ſayes the papiſt, I will viſit the ſinnes of the fathers vpon the children ſayes the LORD.

We make and honour Images out of loue to God, sayes the papist, They hate me that keepes not my commandemēt sayes the Lord.

Of simple Hearers, than this Error vaine
With meanest show of reason to maintaine,
Gods Law most clearely these detects: the same
Excuses for this foolishnesse they frame
Which clearely are condemnd, (shifts farre amisse,)
In that *Command* which Rankt the *Second* is:
Which, GOD of purpose, gainst this Sinne did place,
This wickednesse so staring in the face,
That when heereof, they can not stand in sight,
Accusd, convinc't by their owne conscience light,
To burie It from vulgare eyes they striue,
And this of place amongst the Ten depriue,
Braunching the Tent in twaine; to hide the thift,
Vsing a shameleſſe sacrilegious shift,

When the Church of Rome scraapt out the 2 command out of the vulgare books & made two of the 10 Command, they saw that their Images could not abyd the assise of Gods law.

Least

Leaſt ſeene the people ſhould theſe *ſnares* forſake,
Layde (doubtleſſe by the devill) their ſoules to take.
Thus, though our LORD, as a religious *Meane*,
Condemned hath to *Images* to leane,
Yet ſtill doe *Image-doatars* GODS decreit
Striue to make Irrite, as vnjuſt, ynmeet,
Thus pleading profite to the Simpler ſort,
Who come of knowledge by the Scripture ſhort
But by the Eye Inform'd, are brought in mynd,
Of what by Theſe they repreſented fynd.
But harke O *fondling*, who thy GOD doſt faine,
GOD by his *Spirit* cals this cuſtome vaine.
Thoſe *creatures* of thine owne, nor care, nor feare
Thou needſt, which Thee can neither ſee nor heare.

To elude Gods Law Image lovers haue vſed as (they yet vſe) many pretences, but notwithſtanding of them all, God reiects this invention refuſes, it condemnes, and curſes both it and the maintainers of it.

Ierem. 10. 3.

How

Ier. 10. 8. How fooliſh they who doe on ſuch depend,
v. 5. Which neither *Friend* can help nor *Foe* offend?
v. 8. The *Stocke* which GOD they to reſemble frame,
Doth doctrines but of vanity proclame.
v. 11. Theſe periſh ſhall from Earth, from vnder Heaven.
Their *Founders* to confuſion ſhall bee driuen,
v. 14. Whoſe arte but *Error* ſerves to vnderproppe,
Whoſe worke is falſhoode, forgt in Sathans ſhoppe.
This fooliſh Toy, this hell-deviſed ſlight,
Men charming with a naturall delight,
Loe, GOD doth ſcorne, the workmans fruitleſſe paynes,
The zeale poore people which hood-winkt detaynes,
Him ſeeking whoſe pure worſhip they profeſſe,
Isa. 40. 18. 19. 20. By ſome *Reſemblance* fondly to expreſſe.

GOD

GOD to a diſpute challengeth in end, *Iſa. 4. 20.*
Such as dare graven Images defend,
Deluded ſoules and blinded by deceate
GOD proves them, who tranſported with this ſpaite
Of madneſſe, baſely doe crouch downe before
The craftſmans worke; which ought to have no more
Reſpect, then as much mettell, timber, ſtone,
Appointed for the baſeſt vſe, or none. *Iſ. 44. 9. 10.*
Hee laughs to heading their conceats, to ſee,
What laviſh chairges ſpent in *Making* bee,
In *Conſecrating*, what obſequious care,
What *Superſtition*, ſtraitning Sathans ſnaire,
What baſe *Devotion* madly they bequeath
Vnto their *Idoles*, which, (tho voyde of breath,)

On

On ſhoulders mounted they on high doe reare,
Iſa.46.5.6.7 And in ridiculous *Proceſſion* beare.
Let blind *Idolaters* with Errors ſtreame
Tranſported headlong, vſe and profite dreame,
Iſa. 44. 9. By theſe devices; GOD profeſſeth plaine,
Hee knows no profite by theſe *Meanes* profaine,
Meanes to bee made vnworthy, *Meanes* to truſt
Intolerable; teaching lyes to *Duſt*,
Whence beeing they did take.
The *Curſe* of *Woe*,
Of *Vengeance*, thundred foorth they vndergoe,
Hab.3.18.19.20 Who *Prayers* ſweete perfume to ſuch preſent,
Whom words nor vows can with or wants acquent.
Curſd by the Law, is Hee,
Deut.27.15. who toole doth take
Or grav'ne, or molten *Image* for to make,

GOD

GOD this abhominably to disgrace.
Curſd, for devotion, who in ſecret place,
The *Craftſ-mans* worke, GODS worſhip to confound
Set vp, the People all *Amen* reſound.
Harke, how the *Prophet* doth confuſion threat, *Pſal. 97. 7.*
A *Curſe* denunceth both to Meane and Great,
That boaſt of Idols, Images doe ſerue.
The reaſon why *Such* do this curſe deſerue,
Saint *Paule* expreſſeth. For, from *Rom. 1. 23.*
GOD eſtraingt
His Glory Incorruptible, transchangt
By them into an Image, made in all,
Like Man corruptible, proclive to fall,
They even GODS Trueth, have *25.*
turned in a *Lie*,
Aſcribing worſhip, in more high degrie,

Vn-

Vnto the *Creature* subject to decay,
Than the CREATOR, who is blest for ay.
Yet notwithstanding all, *Some* dare avouch,
That while before a *Crucifixe* they crouch,
Or on a well done *Image* fixe their eye,
Their frozen *Zeale* they fynd enflamt to bee,
Their half-dead *Faith* reviv'd, their faynting *Loue*
To CHRIST, incitements wonderfull to prove.
Passions of joy, of feare, of griefe increst,
Fitting to further their devotion best,
So, though the world, (they openly avow,)
Though all authoritie these disallow,
Which in their brests such strange effects doe bread,
And whence such motions of the *Sp'rit*, proceed,
They

Obiection.
But O sayeth the papist I find my affection stirred & my devotion helped by Images & namelie the artificiall Crucifixe.
This pretence answered.

They can not bee induc't, ſo much as doubt,
But GOD aproves, even to bee borne about,
Sollicitouſly keept, devoutely kiſt,
To bee falne downe before. theſe *Means* moſt bleſt,
Means, of that worſhip worthy held to bee
Even due to CHRIST; though not in like degree.
But O *Blind ſoules* theſe folyes which frequent,
If with GODS will yee truely were acquent,
In holy write reveald, and did believe,
Theſe *Means* ſuſpition ſhould not faile to give;
Thus narrowly yee ſhould, that Serpents ſlight,
Examine, in an *Angel* changt of light,
GODS *Spirit* counterfitting, whoſe deceat,
Vnder pretence of peace procuring hate

Affections and motions accompanying Image worſhiping, are but the whoriſh allurments of the ſpirit of idolatrie.

Cor. 11. 14.

By

By baſtard *Motions* of the minde doth make,
Deluded ſoules groſſe *Lyes* for *Truths* miſtake.
'Tis moſt abſurd, even in the leaſt degree,
To thinke GODS *Word*, and *Spirit* diſagree,
This, ſtriving to reſtraine and ſtop the way,
That, grounds to this impiety to lay.
GODS holy *Spirit* by no other *Meanes*
Doth worke, but ſuch as GOD Himſelfe ordaines,
What ever ſuperſtitious dotards dreame,
Forbidden *Meanes* He hates; and theſe by name.
A contrair *Spirit* then *This* hold wee muſt,
Inſinuating Himſelfe to ſettell truſt
In the deluded ſoules of ſuch, as find
Such ſeeming-ſacred-*Motions* of the mind,
Warm-

Warming with woontleſſe flames their frozen hearts,
Enveigling mans conceit with wondrous arts.
Theſe (doubtleſſe) muſt the whooriſh *Motions* bee,
Even of the *Spirite* of Idolatrie;
The fire of worſhip falſe: entyſing traines
Layd by that crafty *Foe*, who ſpairs no paines
Wretcht Man to make vnlawfully delite
In what GOD moſt condemns, in *ſacred write.*
Such were the *Motions Iewes* made *daunce* for joy
Before the *Calfe*, which *Moſes* did deſtroy.
Such, made the *Prophet* by thoſe *Tribs* contemnd,
In *Dan* and *Bethell*, who *their calues* condemnd.
Such earſt (wee reade) was the deluding dreame,
Made *Micah happy* in his owne eſteeme.

Exod. 32. 19.
Deut. 9. 21.
Exod. 32. 20
1. *King.* 13.
Iudg. 17. 13.

Such vncouth *flames* made men the Temple leaue
Worship to [a] *Images* in groaues to giue.
Such zeale made *Israelits* of sense denude,
Bathe [b] *Molechs* Image with their childrens blood.
The *Devill*, who Them did to this madnesse driue
As subtile now as earst, is yet a liue:
And still goth on, by all the craft hee can,
From seruice of the *Liuing* God, fond man
To tempt, *Spirituall Whordome* to *commit*
With *Idols* dombe: who, destitute of wit
With the inchaunting *Motions* of the minde
Is charmd, in Scripture which no warrant finde.
Though *Motions* follow not *Means* vsd in *Faith*
Which for His seruice God appointed hath

As

a. Deut. 7. 5. & 12. 3.

b. Isa. 57. 5. Deut. 12. 31. Levit. 20. 1. Ibid. 18. 21.

As men would haue, or in their
hearts project,
Yet ſuch (wee find) haue ever
good effect.
But *Motions* which without GODS
Meanes doe worke
Are ſtill to be ſuſpect: the *Snaike*
doth lurk
Beneath the blooming flowre: the
deadlieſt blow
Is to bee fear'd from a diſguiſed
foe.
Who ſo, come by ſuch *Motions*,
can not flee
By Sathans ſnaires but muſt en-
tangled be.
By GODS *Prophetick Spirit*
when inſpird
Iſaiah CHRIST made (long ere
ſeene) admir'd,
Nor *Forme*, nor *Gomelineſſe* hee
did foretell
Should make His outward feature
to excell,
No beauty admiration to
moue.
For which, wee ſhould Him or de-
ſire, or loue.

Iſa. 53. 2. *Before Chriſt came, Iſaiah propheſied that Chriſt ſhould neither haue forme nor comlines for which we ſhould loue Him. Therefore the lying reſemblance of our Lords forme in the artificiall* Crucifixe *muſt haue leſſer force.*

And so it did succeed: for, who by sight
Of His externall shape, Him knew a-right
To bee the CHRIST, who Man to GOD conceald,
Math. 16. 17. *Such thing of Him, nor flesh, nor blood reveald.*
Since CHRISTS true lineaments set to the eye
(Which any Painter could haue wisht to see)
The bodily beholding of our LORD,
So little force, or furtherance did afforde,
To kindle Mens affections, or to draw
Whom even the *Princ'pall*, not the *Purtrait* saw
To His obedience; O what madnesse then
What fury strange doth fill the braines of Men,
With dreams deluded, fondly to conceate,
That *lying Pictures* are of powre more great?

That

That counterfites of His exterior frame,
Zeale can make ſervent, or with *loue* enflame?
As greater vertue did from *Picturs* flow
Then *Perſons* preſence they are ſet to ſhow?
Since of a *Servants ſhape*, the outward ſight,
Which in the fleſh did clowde CHRISTS Heavenly light
Did, nor with *Motions* nat'rall, nor divine,
Make men to loue, or ſeeke to Him, incline,
Shall *Motions* by this *Shaps* vaine picture wrought
Iuſtly, or nat'rall, or divine be thought?
No certaine: elſe the *Craftſ-mans toole* ſhould proue
On wood, or ſtone more forcible to moue
Then GODS owne hand, CHRISTS frame, and featurs true
On ſuperfice of humane fleſh which drew.

Faith in Christ is necessar, the seing of Christ bodily is not necessar, far lesse is the false counterfitting of His shape necessar.

How ever Men conceate that *Faith*, by sight
Is fostred; thus that *loues* decaying might
Is quickned, yet CHRIST doth the *blessing* giue
To such as *haue not seene* and doe *beleeue*.
After the *flesh Paul* CHRIST refusd to know
Resolv'd Him thus no more, if ever so:
How should these *Means* of knowledge then content
After the *flesh* CHRIST made to represent?

The artificiall Crucifixe *is a fleshly meane to know Christ after the flesh, which the* Apostle *doth reiect.*

BVT, of these *Pictures*, poysning not a-few
With Error, yet to take a nearer view,
Each *Image* should bee like its Patterne made,
From imitating which, it name doth pleade,
And if heereof it no resemblance leaue
Beholders Eyes, it serues but to deceaue.

Natural all considerations of the art of painting, or graving, may show the artificiall Crucifixe *to be but the mockage of the World.*

The

The *Painter* then the *Prototype* muſt ſee,
Which in his breſt muſt firſt engraved bee
Before his Penſill, with deſerved praiſe,
Can with its ſemblance raviſht Eyes amaze.
The Shape, the Lineaments, the Features right
His fantaſie muſt apprehend by ſight
His hand directing, as hee did conceaue
A viue impreſſion to the Eye to leaue,
Els both deluded is His ſimple braine
And Men but mocked with an *Idole* vaine.
For, of the Patterne if though Ignorance,
A bleare-eyed *Leah* hee ſhould draw by chaunce,
A traytrous *Judas*, being of intent
Rachels, or *Peters* purtrait to preſent,

Needs force the picture (yet) of that must bee
Which it most liuely sets before the *Eye*,
Though Hee His work should cristen with the Name
Proper to that to make which was His aime,
Yet must it bee that which it truely is,
Not what proposd it was, though nam'd amisse.
Tho with *Apelles* skill, Men now should striue
Pictures, procuring wonder, to contriue,
If from the Patterne diffring, wrought by guesse,
What serue they, fruitlesly but to expresse
And (valued though with vndeserved worth)
Conceptions but fantastick to set forth?
Since these (how ever by opinion great)
Yet births abortiue of some vaine conceate,
What

To Mr John Gill master Gunner

What can they els bee but reſem-
ble though,
The fond *Imagination* them which
wrought?
Though Popiſh Church ſhould au-
thorize the Dead
Church, Painter, picture, All to
Error lead.
For, as the braine the *Patterne*
doth conceaue
So doth the *Image-Maker* paint
or graue:
The *Patterns* fayned *Idea*, in his
braine
Firſt muſt bee forg't, next the im-
preſſion vaine
Not of the *Patterne*, but of His
conceate,
(A fantaſie, hatcht in his head of
late)
Finds on the *Table*, or the *mettall*,
place,
As arte can his *Imagination*
trace;
Thus, hold wee muſt each *Image*
of this kinde,
*The firſt Reſemblance of the craftſ-
mans minde.*

The definition of an Image made by arte.

How

How falſly then doth a mis-ſha-
pen maſſe
Of mettall for our SAVIOURS
Image paſſe?
How fondlie men perplexe them-
ſelues to mixe
Colours moſt fit to frame a *cru-*
cifixe?
Which when perfited by the beſt
of arte
The moſt accompliſht *Crafts-men*
can imparte
In no reſpect with CHRIST reſemblance hath
Triumphing on the Croſſe o're Hell, o're death,
No not ſo much as in His out-
ward frame
By lines which *they* to counter-
fit doe clame.
For, nor the *Paterne* bleſſd the
Craftſ-mans Eye
CHRISTS living face who did
no living ſee,
Nor ſaw He Any who could ſhow
by ſpeach
And of our LORD the features
truely teach,
But

The artificiall Crucifixe hath no ground but the Craftſmans gueſſe, ſeing never one that drew Chriſts portrait ſaw the true Paterne.

But as conceate him ledde, hee
boldly gues't,
And, as the *Blind-man* caſts his
ſtaffe, expreſt
Vpon his table: meerly igno-
rant
Whether in ſhape, this new-cre-
ated *Saint*
Lookt liker CHRIST, or either
of thoſe *twaine*
Like ſhamefull death who did with
CHRIST ſuſtaine.
But (to giue place to trueth)
it lookes like neither,
But, as the Child reſemble doth
the father,
This new-borne *iſſue* of the *craftſ-*
mans braine,
Got by imagination, hatcht for
gaine,
Like to the fancie of *his* fond con-
ceate
Who brought it forth, with paine,
with labour great,
Muſt only be ſuppoſd; An IDOL
right
By Romiſh definition; (elſe but
ſlight)

The

When the Craftſ-Man hath made the portraſe of a crucified man, it is at his pleaſure to appoint it for a picture of one of the thieues crucified with CHRIST, *or of* Chriſt, *with the change of ſome draughts as he thinketh meete.*

The Semblance of a thing but faind to bee,
Which no ſubſiſtance hath eſſentially.

Put caſe, a *Painter*, for a proofe of arte,
Three pictures did moſt exquiſite imparte,
Of Men, ſtreatchd foorth vpon the croſſe to death,
This *Maſter-peece* while he accompliſht hath.
Is't not to his arbitriment left free
By CHRIST to criſten any of the three?
Or, at his pleaſure, all three theeues to make,
Reſolving (leaſt they company ſhould lake)
Three other *Chriſts* to forge? or, to affixe
The Superſcription of CHRISTS *Crucifixe*
Abone the purtrait of a *Thiefe* of late,
(Adjudged ſo at leaſt in his conceate)
It

It calling *Christ*? or, if hee rather pleaſe
The ſuperſcription new affixt to raiſe
So make his *Chriſt* a Thiefe. for ſome wrong draught
Which nearer. obſervation him hath raught,
Can *Pope*, *Prieſt*, *Prelate*, alter his decree?
Which hee thinks fit, that *Picture Chriſts* muſt be.
His *Word* muſt for a ſentence ſtable ſtand,
What Hee determins, none can countermand,
None can His worke controule. For, if the ſight,
The *Iudge* which onely can deceme aright
Of Picturs, never hath the *Patterne* ſpyed
How can in ſuch the groſſeſt faults be tryed?
Senſe, lacking thus a rule to cenſure by
In vaine, but in the *Painters* arte doth pry.

Thus

Thus fouleſt Errors in this kind goe free,
Thus Painters boldly take them leaue to *lie*
Audaciouſly with liberty vnraind
Coofning the world with *Crucifixes* faind
Them giving foorth CHRISTS ſemblances to bee,
Which but (at moſt) His *Superfice* belie.
True IESUS CHRIST the worlds *great Iudge*, while judg'd,
(At ſhame [a] nor ſhrinkt, nor at diſgrace who grudgd)
An Offring *Holy*, [b] *Harmeleſſe*, *Vndeſild*,
While ſacrifiz'd for Man, from grace exild,
While, compted with [c] *Tranſgreſſors*, lift'd on hie,
(The [d] *Innocent* the *Guiltie* ſetting free)
Loe! While enduring even the worſt of ſpight,
Strength, *Glory*, *Greatneſſe*, *Majeſtie*, and *Might*,
Brake

Chriſt Ieſus when Hee was crucified was glorious in the meane time to the aſtoniſhment of His adverſaries: But the Popiſh Crucifixe *faſneth a Chriſt as baſe as any* Malefactor, *in nothing glorious.*

a. Heb. 12. 2.
b. Heb. 7. 26.
c. Eſay. 53. 12
d. 1. Pet. 3. 18.

Brake forth ſo brightlie through
contempts dark clowd,
So (cleare) His *Godhead* did in
death, vnſhrowd,
That, the *Centurion*, overcome
with wonder,
(While HEAVENS their face *Math. 27. 46.*
vaild vp, *Earth* ſobt a-ſunder, *Ibid. v. 51.*
Theſe *glorious Lanterns*, as their
lights were ſpent,
To ſhine forbearing, while their
LORD was ſhent,
This, to the GOD of *Strength*,
while ſeeming weake,
Its ſtrength reſigning, whence it
ſtrength did take)
Forc't was, convinc't in conſci-
ence, to confeſſe
That ſuffer did the SONNE *of* *Math. 27. 54.*
Righteouſneſſe.
But where's that Splendor darkning
Dayes bright beame,
Theſe Rayes of Glory, ſhyning
even in ſhame?
What doe their Popiſh *Crucifi-*
xes ſhow
Of CHRIST, but ſhame, death,
nakedneſſe, and woe?

What

What greater *Glory* let they to our view
Then to the baſeſt *Malefactor's* due,
That on a gibbet, e're depriv'd of breath
Endurd like ſhamefull execrable death?
True CHRIST, to death while yeelding on the croſſe,
(*Life* to giue *life* content ev'n *life* to loſſe)
Though dead for *vs*, at all who could no die,
Ceaſt never living LORD of *life* to bee
Quickning, converting, ſtrengthning *Soules*, even then
When ſeeming moſt contemptible to Men
While *Bodies*, long agoe conſumd in graue
Raiſd by His pow'r, of Him twice life receaue.
How doe their *Crucifixes* this expreſſe
That a Triumphing CHRIST like nothing leſſe?

Christ crucified was quickning, and converting ſoules, & conquering principalities, *and* powers. *The artificiall* Crucifixe *faines a Christ as dead as the droſſe of which it doth ſubſiſt.*

Of

Of their owne *Patterns* (yet)
true ſhads they are,
Viue *Idols* of a lifeleſſe *Corps*, as farre
From any force in working, by their view,
Or bodyes to raiſe vp, or ſoules renew
As is the baſeſt Earth, or fondeſt braine,
Which firſt gave birth to theſe *Inventions* vaine.
Chriſts Bodie (farre above our ſin-toſt *Maſſe*.)
Not of an onely *Man* the Body was
But of that peerleſſe *Lord*, true *God*, true *Man*,
Whoſe neare conjunction ſunder nothing can,
Whoſe humane ſoule, though from it's manſion forc'd,
Vpon the croſſe by painefull death divorc'd,
Yet in the *God-head*, even o'recome by death
The *Body* Being had, while robt of breath,

Chriſts bodie was ioined in perſonall vnion with the Godhead. The Popiſh crucifixe faines a Chriſt whoſe body is ſeparate from the Godhead.

Which, lying even in graue, His ſoule poſſeſt
In higheſt Heavens, that *Paradiſe* of reſt,
Inviolable yet the *Union* ſtoode;
Nor Heaven, nor Earth (one minute) could ſeclude
The *Godhead* from the *Man-hood*; *life*, nor *death*,
Nor helliſh horror, nor the ſenſe of wrath
Could hinder, ſtill (yet ſo as none can tell)
Col. 2. 9. The *Godhead bodily* in *Chriſt* to dwell:
Which caus'd, (though buried hee behov'd to bee)
Pſal 16. 8. 9. Act. 2. 27. GODS *Holy-One*, *corruption* not to ſee,
Preſerving thus (while dead, in coffin layde,
By putrefaction, as all fleſh, to fade)
More pow'rfully the *Body* of our LORD
Than all the means the world could els afford
What

What madneſſe then to thinke (though painters arte
Some ſhadow of Mans *Body* can impart,
Which from its ſoule may ſev'red bee by death,
And turnd in duſt, while baniſhed from breath,)
That by the penſill, may reſembled bee
The *Sonne of Man*, the GOD of *Majeſtie?*
Who, having once a mortall ſhape aſſum'd,
Can, (without danger) never bee preſum'd,
That from his *Manhood* (not in any cace)
His *Godhead* to *diſ-vnion* can give place.
If this wee hould (of this as who may doubt?)
How madde are Men, who fondly goe about
Their Crucifixes falſe, means to appoint,
CHRISTS Body bleſt, without the *Godhead* joynt,

The artificiall Crucifixe teacheth a Christ who is only man, or whose two naturs are not Vnite, or who hath two Persons, as the old heritickes did.

To represent; and set before the Eye
CHRIST-*Man*, cut short of divine *Majestie*;
The *Word* made flesh denying, or in death
Loosing that *Vnion*, lasting but with breath;
Or, faining such a CHRIST, a Onely *Man*
Even by it selfe subsist whose *Body* can;
Or, of one *Nature*, or of *Persons* twaine,
A CHRIST Imaginary, therefore vaine;
Injuring thus those *ever-blessed Three*,
That *Trinall One*, which was, is, ay shall bee,
Thus venting blasphemies against our *Lord*,
Whose soule abhorreth thus to be ador'd,
Isa. 42. 8. 48. 11 And whom His *Glory* and His *Praise* to giue
To graven *Images*, doth highly grieue.

CHRISTS

CHRISTS *Image* mockt thus by audacious hands,
In *Righteousneſſe* and *Holineſſe* which ſtands,
The object of the ſoules ſpirituall eye
By Carnall ſight can not diſcerned bee:
And, as no meane preſumption 'tis in Man
To liken ought his weake invention can
Produce, to GOD, *Beginner, Vnbegunne,*
So to ſet foorth his *Ever-procreat Sonne,*
In nothing to his great *Begetter* leſſe,
By ought or toole or penſil can expreſſe,
No leſſer madneſſe: if wee GOD eſteeme,
That *Holy One* who did the world redeeme,
Who, though for vs, His *Glory* layde aſyde,
Did meanly in mortalitie abyde,

Christs Imag ſtands in righteouſneſſe and holineſſe, and can not be ſeen with bodilie eyes.

If it be a filthy diſhonor to liken the worke of mans hands to God the father. It is no les diſgrace to liken the work of mans hands to God the Son.

Christs abaiſing of himſelfe gives not libertie to man to abaſe him more, but obligeth rather to honour Him the more.

Should wee, Himselfe cause humbling, more neglect,
Or should his *Man-hood*, breed him lesse respect?
Though painters *lines* might possiblie present
His *Counterfite* as Hee with shame was shent,
And of his *Servants-shape* some shadow leaue,
(Or ayming so, at least the world deceaue)
Doth possibilitie a warrant plead,
Or to excuse or Iustifie this deed,
Since every Sinne hath possibilitie,
But none for this as lawfull held may bee?
In humane Shape, if GOD the *Fathers* saw
Yet no Resemblance durst presume to draw,
Why rather now, since *Flesh* the *Word* assumd,
May *GOD* by *Man* to bee drawne foorth presumd?
Sith

Put case it were possible to find out Christs Lineaments, and to expresse them by art, yet still the glorie of His person discharges to doe Him such disgrace as to liken Him to the worke of mans hands.

Sith that the Law, this madneſſe to reſtraine,
Midſt flames of fire was not given foorth in vaine,
Nor now is made leſſe valide, than before
A *Mortall vaile* the *King of Glory* wore.
If not *Apoſtles* durſt tranſgreſſe this law.
Nor cauſe draw foorth or grave the *Shape* they ſaw;
If none of all Our *Lords* obſequious Trayne,
His *Will* durſt write, but whom Hee did ordaine;
Beyond commiſſion ev'n if none of Thoſe
That wrote, His *Shape* might to the World expoſe;
If none may, by Himſelfe, this honour reach
Except by CHRIST thruſt foorth CHRIST yet to preach,
Shall it to painters only bee left free,
CHRISTS ſhape and Lineaments to falſifie

1. *Cor.* 2. 8.

The Apoſtles durſt not, nor would not draw his portrait much leſſe ſhould a profaine Craftſman.

None may preach Chriſt without a calling from Chriſt, much leſſe make fained pictures of Chriſt.

Even though no warrant doth
their worke invite,
Nor having ſeene what to ſet
foorth they ſweate.
'Tis like thoſe dreamers, who
poore ſoules deceaue,
CHRIST *Crucifi'd* ne're right
conſidred haue,
Whyle *once* for *all*, and *Once* for
ay our *Lord*,
Ne're more to bee repeated, did
afford
Himſelfe a living *Sacrifice* for
Sinne,
Vpon the Croſſe, loſt Man from
hell to winne,
Himſelfe Hee did expoſe to ſuffer
death,
Shame, paine, and dolour, ev'n
the *Fathers* wrath,
No more to bee the obiect of
the *Eye*,
Though by the *Eare* oft crucified
to bee.
As deaths tormenting throw's,
as ſenſe of payne,
Hee for a ſeaſon was but to ſu-
ſtaine,

So

Chriſt would not bee ſeene to ſuffer but once, but will bee heard to haue ſuffred ever. His ſuffrings He will haue ſet before the eye of the minde by His owne ordinances of Word *and* Sacrament, *but not to the bodilie eye by mans invention.*

So was the *Shame* which *Naked-*
neſſe did give,
Not all his other ſuffrings to
to ſur-vive.
When therefore having
(mortalls to reclame,)
Sufficientlie now ſuffred open
ſhame,
Even at mid-day Hee drew the
vaile of night,
About His naked Bodie, ſo the
ſight
Of gazing eyes (with clowds
eclipſd) did ſtay,
Enlighning Some, who midſt
thoſe miſts did ſtray,
Them making ſee, while weakeſt
made, His *Might*,
Sinnes clowds diſpel'd, which did
their ſoules benight.
But (loe) Their antichriſtian
Crucifixe
With vaine Inventions who Gods
worſhip mixe,
Serves to no other end, but as it
may,
CHRITS *Body* naked to the eye
to lay,
And

Chriſt darkned the Sunne *and made it as* Night *at* Mid-Day *while He was ſuffring, to ſhow that hee would not have men to gaze vpon his naked bodie after hee had ſuffred ſufficient ſhame The Popiſh* Crucifixes *doe croſſe* Chriſts *purpoſe.*

And to expose His long-past *Shame* to sight,
Hiding the Glorious vaile of darkned light,
By which more honord was that *Prince* of *Peace*
Than *Nakednesse*, or *Iews* did Him disgrace.
CHRIST, of the *Cover* Hee drew on, they striue
(Though all in vaine) thus boldly to depriue,
Preassing presumptuously, in CHRIST'S despight,
To prorogate the shortned shame of *Sight*.
But such their CHRIST, such *Crucifixe* they faine,
Such *Paterne*, such the *Purtraite*: both most vaine.
The *Painters* fantasie the patterne is:
The *Purtrait* only must resemble this,
That lying *Spirit*; Father of deceate,
That Man true *CHRIST* should know, who boyles with hate,

The Genealogie *or* Pedegrie *of the Popish* Crucifixe.

And

And ſtudies ſtill to forme in mans
ſond braine,
Falſe *Chriſts*; or of the *True*, con-
ceats prophane,
Doth Parent to this purtrats
Patterne proue,
Hatcht in the *Craftſ-mans* head
as hee doth moue.
The *Crucifixe*, *Child* of the Payn-
ters *Thought*,
Oye to this Lying *Spirit*, thus forth
brought
By arte, as careſull *Midwif's* help-
ing hand,
Is from the painſull wretch recei-
ued; who fand,
And did more labour, in this
Birth ſuſtaine,
As hee opinion did conceiue of
gaine.
This new-borne *Saint* thus be-
ing brought to light,
See how the wretch doth in his
Worke delight,
Hee gazeth, wondreth, narrowly
doth pry,
Striues if hee can the leaſt eſcape
eſpy,
Pro-

Proport'oning by due eſteeme
Its worth,
As longſome paines, and labour
brought it forth,
Which in each feature, finding
now compleat,
As to adorne ſome *Temple* only
meet,
Hee to the *Preiſt* preſents't, who
ſtreight doth giue
It *Name*; yea, *Holineſſe*, as ſome
beleeue.
By *Charmes*, by *Exorciſme* of
Magick art,
With *Salt*, and *Water* Chriſtned
thus a part,
With *Pardons* priuiledg't, with
Odors ſweet
Perfumd, with *Altars* honord, Head
and Feet
Anoynted, *Torches* lighted, *Gifts*
preſented,
Made fitt for *Pilgrimes* now to bee
frequented,
Erected laſt, in place moſt emi-
nent,
The *Never-Erring-Clergie* giue
conſent,
That

The profaine and wicked chriſtning of the artificiall Crucifixe.

That it ſhall ſtand to *bee admir'd,*
ador'd,
Kiſſd, reverenc'd, crouch'd before,
embrac'd, implor'd,
The Holy *Crucifixe* from hence
forth cald,
Or, *On His Croſſe the KING OF*
GLORIE nail'd,
The Blinded peoples fooliſhe
ſuperſtition,
The baſe credulitie of their con-
dition,
Approues the *Error,* ratifies the
Deed,
With them this *Crucifixe* doth cre-
dit plead,
Which in affinity or *Shape* more
neare
As they conceiue, the *Holier* doth
appeare.
Loe now the *Craftſ-man, Prieſt*
and vulgar *Crew,*
Ioyntly fall down, and with devo-
tion due,
As many *Pater-noſters* doe
repeat
By number of their beads, as they
finde meet,
To

The deviliſh deifying of the popiſh Crucifixe.

To this *New-Christned-CHRIST*;
and, as acquent
With Tongues their sutes in Latin
must bee sent,
To *This* not sparing, with blasphe-
mous breath,
The Honour of *Latria* to be-
queath,
Preferring it to all the Heauenly
Quire,
Or *Crownde* aboue, or *Militating*
heere,
Of *Angels*, *Saints*; euen to that
Mother-Maide,
The *Queene of Heauen*, (of Her
If truth be said.)
But when for foule *Idolatrie*
arraing'd,
Some *shift* in place of *Reason* must
bee fain'd;
These subtile *Sophists*, wittie in
invention,
Doe pleade by vertue of their good
intention,
The honour to the *Crucifixe*
ascriv'd,
The *Purtrate* first, by Crafts-man
hand contriu'd,
Doth

Doth hit, but ſtreight ſent back is vpward's driven,
And by *Reflexe* doth sklent hye way to Heauen,
Poſſeſſing ſuch as ſee with others Eyes,
This *By-way worſhip CHRIST* no leſſe doth pleaſe,
Than on theſe *Tables* earſt by Gods owne hand
Engrav'd, it had beene left th'eleaventh *Command.*
But let thoſe *Doctors* licence me demand,
Who in *Intention* make *Devotion* ſtand,
If ſimple *Women* in their *Huſbands* places,
May warrantably yeeld to ſtrange embraces,
And if it paſſe may for a juſt excuſe,
That their *Intention Them* did not abuſe,
Suppoſing, they did by obedience due
Themſelues ſubject, vnto their *Huſbands* true,
And

The pretenſe of good intention doth no more excuſe the popiſh Idolaters, than if a woman ſhould abuſe her bodie with every one that ſhe thoght like her husband, and then ſay ſhee did ſo of good intention willing to loue all that were like her husband.

And, If thoſe Husbands, wrong'd in ſuch a ſort,
Thus to bee mockt and couſind, ought comport,
And over-looke this as a light offence,
Which *Ignorance* doth challenge in defence?
This, without ſhame, theſe Clerks can not approue,
Except ſome *Intreſt* having in this *Loue*.
How eaſily it ſelfe doth *Error* roote,
In ſuch as on GODS *Light* their eyes doe ſhoote,
That on all hazard will goe on Their way,
With them or walke, or ſtumble, ſtand or ſtray?
NOW, this great *Idole*, ſet to publick view,
Yet can not ſerue; all of this numbrous *Crew*,
For private vſe *One* muſt peculiar haue,
To beare about Him, even vnto His graue.

The profane offspring and broodie generation of little Crucifixes.

Inricht

Enricht with gold and Iewels, *Theſe* are borne
The breaſts of *Dames* of *Honor* to adorne,
Which not beſeeming *Vulgars* (as too deare,)
The *Poorer* ſort doe *Poorer Chriſtlings* weare
Of poliſht *Iverie*, of gilded *Glaſſe*,
Of gliſtring *Horne*, of *Copper*, *Tinne*, or *Braſſe*,
Which by the *Prieſt* if *hallow'd*, ſo much more
Held worthie are of *Worſhip*, than before.
If any living *Saint*, heere ſucking breath,
Who with our LORD more neare reſemblance hath,
To Him more deare, and held of greater worth,
Than all the *Images* art can bring foorth,
In whom this *Spirit*, *Life*, and *Grace* doth ſhine,
Whom a moſt neere *conjunction* doth combine,

A Holy man is more like Chriſt than all the artificiall pictures in the earth, & more worthie of honour for His cauſe; yet if any man for holineſſe were ſo worſhiped as the popiſh crucifixe, a honeſt hearted papiſt

would scoūder at that Idolotrie, and why not now, but because he beliveth the Romish Church cannot erre.

a. Heb. 2. 11.

2. Cor 4. 3.4

Rom. 1. 18.

And whom CHRIST (one day) though despised now,
Shall not think shame *His* [a]*Brother* to avow,
Yet if this *Saint* of *God*, adored were,
Cald on, as senselesse *Crucifixes* are,
The World anone the *sacriledge* should see,
Cry out against this vile *Idolatrie*,
Abhorre, to any *Mortall* vnder *Heaven*
Worship, or divine *Honour* should bee given,
But now when greater measure they bequeath,
To *Stockes*, to *Stones*, to *Idoles* voyde of breath,
They neither can, nor will their *Error* spy,
So darkned hath the devill their Reasons Eye,
Or, to damnation poasting on amaine,
Dare in *vnrighteousnesse* the *truth* detaine.

Since

Since then thoſe *Wares* ſo ſlender are in worth,
To mocked ſight *lyes* only ſetting foorth
Bookes which pervſd, leaue *Ignorants* more rude,
Gulling the World but with imagind *goode*,
To CHRIST diſgracefull, breeding in mans braine
Conceats of Him but carnall, and prophaine,
What Hee left *buryed* preaſſing to proclame,
His *Glory* darkning with diſgrace and ſhame,
Looſing theſe *bands* inſep'rably *vnite*,
By which both *Natures* in one *Perſon* meete,
Mens *Faith* diverting from that ſolide ſtay
The only *Rocke*, the *Life*, the *Truth*, *the Way*, Iohn. 14. 6.
Vpon a *Shadow* fondly to rely
Which CHRIST ſhall (one day) to bee His deny.

All the worſhip and reſpect that is given to the artificiall Crucifixe is given to a filthie Idole.

As being only the *Reſemblance* vaine
And *Birth fantaſtick* of the *Painters braine*,
Who, though hee boldly playde the cunning *Ape*,
Did never ſee, nor could ſet foorth His ſhape,
The *Honour* then to This bequeath'd, muſt even
Neids-force, bee to a filthie *Idole* given.

The way to get a right ſight of Chriſt ſhining in the mirror of the ſcripture, and to be changt in the likeneſſe of Chriſt ſeene there.

But leaving more to ſtirre this noyſome *Sinke*,
Poyſning pure *Soules* with a peſtifrous ſtinke.
To bee abhor'd, and held in juſt neglect,
Of all, true CHRIST who truly doe affect,
And on that *Purtrate* long to fixe their eye,
Drawne by his *Spirit*, which the ſoule muſt ſee,
In *Holie Write*, that *Mirror* moſt divine,
In which His *Image* Glorioufly oth ſhine,

By

By preaching of His *Word* which ſet to view
By *Faith* is ſeene, and doth by *Sight* renew,
So working on the *Soule* which doth behold,
That thus it lookes as from another mold.
Both to the ſelfe and Others ſeeming ſtrange,
Turnd in its *likneſſe* by a gracious *change*; 1. *Cor.* 15. 49.
So by the *Spirit* quickned is this *Meane*,
That *heere* if CHRIST thy *Faith* hath truly ſeene,
Thou ſhalt His *Shape* take on, bee like *Him* made,
Adornd with *Glorie* which ſhall never fade,
In Thee this *Image*, whence all *Grace* doth flow,
From *Glorie* ſhall to further *Glorie* grow,
Each faithfull *Looke* on *This*, of force ſhall bee
Some gracious effect to worke in *Thee*.

Come then, draw neere, *Thou* who to see aspires
Sweete IESVS CHRIST, the *Crowne* of thy desires;
Come, *Thou* who loues on *Him* to looke aright
(Abhorring *Counterfits* which mock the sight)
Whose face alone doth true content afford
Come, heere behold thy *Loue*, thy *Life*, thy *LORD*.
BVT if thou *Him* would'st to Salvation see
Thy *Soule* must glas'd in this same *Mirror* bee,
Thy breasts most inward *Cabins* must bee sought,
Thy selfe made *Center* of thy *Circling* thought:
Thou must not skarre vpon thy *Soares* to looke
To read thy *dittay* in that sacred *Booke*
As thou by *Nature* art from *Grace* exild
With *Miserie* surchargt, with *sinne* defyld,
Proclive

A man must see his owne vglines in the glasse of the law before hee can see Christs beautie in the Gospell.

Exek.16.3.4.5

Rom. 5.12.14

Procliue to *fall*, to *periſh* by and by
Without remeed, if *pitty* CHRIST deny;
As dead in *Sinne*, till quickned by His *Grace*, *Ep. 2. 1. 5.*
Already damn'd till Hee the *doome* deface
Loſt, on His ſhoulders till Hee home *thee* take,
GODS *Enemie* till Hee the *friendſhip* make, *Rom. 6. 17.*
The *Devills* bound *ſlave*, ſtill ragging on in Ill
Till He redeeme thee, and *renew* thy *Will*;
An *Atheiſt* vile, *Erroneous*, ſhort of *ſight*, *Eph. 5. 8. 14. Ibid. 4. 18.*
Till Hee *thee* teach to know thy GOD aright,
Thy heart a *Seminary*, which doth breed *Gen. 6. 5. Mat. 15. 19.*
And nurſe of all kind wickedneſſe the ſeed
Till by his *Spirit* purg'd; a *Child* in ſhort *Eph. 2. 3.*
Of *Sathan*, miſerable in each ſort

Till hee *Regenerate*, thy ſoule endue
With *Grace*, and make of thee a *Creature* new.
BVT if this *Sight* doth vertue lacke to lead
Thee, thy eſtate to mourne and ſeeke remeed,
Behold that *Lambe* a *Lyon*, full of Ire,
An angrie *Iudge*, a hotte conſuming *Fire*,
Thee citing, whom no *miſery* can draw,
By terrifying *Trumpet* of His *Law*,
Araign'd, before His fearfull *Throne* to ſtand,
Condemn'd in *Conſcience*, trembling foot, and hand,
His awfull *Eyes*, which *Flames* and *Lightning* dart,
The deepeſt *Darkes* of thy deceaved heart
Shall ſearch: none needs to tell Him what thy breaſt
Keeps buried from the World: the *Moſt* the *Leaſt*
Nor

Iohn 3. 5.

If the ſight of thy owne ſins doe not humble yet the terror of an Iuſt & angrie Iudge may bring the low.
Deut. 9. 3.
Heb. 12. 29.

Iohn. 2. 24. 25.
1. Cor. 4. 5

Heb. 4. 13.

Nor of thy *Words*, nor *Deeds*,
can *Him* eſcape:
The *Thoughts* moſt ſecreit, which
thy *Soule* did ſhape,
Even ere outbreaking wilfull
Involution
Thee guiltie made by *Actuall*
pollution,
Before Him muſter: Hee can
open lay
All that make vp thy dreadfull
Dittay may.
Though *vſe* of *Sinning* Thee
ſecure hath made,
Though with the *foole* Thou in
thy *Heart* haſt ſaid
There was no GOD thy foule
Miſdeeds to marke,
Thy *Words* to view committed
in the darke,
Or to avenge the wrongs thou
boldly wrought,
As to a reckning never to bee
brought;
Though while the LORD did
patiently forbeare,
But like thy ſelfe, Hee did to the
appeare,
Thou

Pſal. 53. 1.

Thou ſhalt Him comming vnto *thee* behold
Theſe ſinnes which thou committed vncontrold
In order ranking All before thy face,
No *circumſtance* omitted; *Time* nor *Place*.
Theſe groſſe *Offences*, which (to thee but ſlight)
Thy *Nat'rall Conſcience* rub'd, by *Natures* light,
In their commiſſion, beeing ſet to view,
Then, ſhall another *ſight* of *ſinne* enſwe:
Thy former *actuall Roll* Hee ſhall enlarge
Sinnes of *Omiſſion* laying to thy charge,
Math. 25. 42. 43. The *Good* vndone requiring at thy hand
Which to performe, or *Law* or *duty* band,
Thus ſhall hee judge thee guiltie of neglect
Of *things* which thou didſt never wrong ſuſpect;
Thy

Thy Idle *Words* ſhall not vn-challengt ſlide; *Mat.* 12. 36
The vnadvyſed *Paſſions* of thy *Pride*
Which thou couldſt never curbe, a cauſe thou muſt
Acknowledge now of thy *Damnation* juſt.
Thy *heart* expoſing luſt-intangling *Hookes*
By wanton *geſtures*, by laſcivious *lookes*, *Mat* 5. 28.
Thee ſhall Hee make convince, a *Wretch* moſt vile
Whom *Whoredome* and *Adultery* did defile.
Each *Word* from thy deceatfull *lips* ſent foorth *Ibid.* 22.
To wound thy *Brothers fame*, or wrong his *Worth*
No *light* or *veniall ſinne* (as men now ſpeake)
Hee ſhall admitt, but ſuch as *Wrath* ſhall eake
Thee rendring worthy of eternall *Ire*,
The woſull *object* made of quenchleſſe *Fire*.

Be-

Numb. 16.

Behold *Him*, charging *Earth*
with open *Wombe*
To ſwallow over and aliue en-
tombe
Thy proud ambitious *Spirit*, ſtill
repining
While thou in *Darkneſſe* art, at
others *Shining*.

Gen. 19. 24.

Behold IEHOVA from IEHOVA
ſent,
Thy filth to clenge with *Fire*
and *Brimſtone* bent,

Act. 5. 5.

Readie to ſtrike to death thy
guilefull *Heart*
Which, with thy double *tongue*
confed'rat, parte

Act. 12, 23.

Taks gainſt the *Truth*: Thee
readie to devowre
With *Vermine*, (creaturs though
of meaneſt pow're,)
Of ſacrilegious *Pride*, while in
the hight,
Thou crownſt thy ſelfe GOD
roabing of his right.

Mat. 23. 13.
14. 15.

Him ſhalt thou heare denuncing
Wrath and *Woe*
Againſt thy baſe *Hypocriſie*, in
ſhow
Who

Who other ſeem'd, then ever in effect
Thou was, or truly didſt to be, reſpect,
Even to thy face, not mongſt thy leaſt offences,
To thy diſgrace diſcov'ring thy *Pretences*
Whom worldly aymes, whom private ends did leade
Religion but to follow, for thy bread.
Hee, not thy *Mariage, Oxen, Farme*, nor ought *Luk. 14, 18, 19, 20,*
Which thou a fit *Apologie* haſt thought
Shall for a juſt excuſe admitt, for thee
More ſlacke in ſerving of thy GOD to bee.
To him all *Iudgement* hath the FATHER given,
Him ſhalt thou (on day) in the *Clowds* of Heaven *Mat. 25. 21,*
See, ſeparating ſoules Impenitent,
Such *Goates* as Thee, to all vncleanneſſe bent,
From

Iohn, 10. 3, 4, From His owne *Deare-Ones*, His
selected *Sheepe*
His voice decerning who his
wayes did keepe.
Thine Eares what then thy *Doome*
shall bee, may heare,
If thou from *sinne* doe not in time
reteare;
Once Hee hath sayd, and yet
againe will say
Depart Accurſed, to be damn'd
for ay,
Mat, 25, 41. *Yee Workers of Iniquitie*, (and
none
More guiltie than thy selfe thou
maist suppone,)
In endlesse *Fyre*, in everlasting
Paine
Prepared for the *Devill* and all
his *Traine*,
Of which are all, who drencht
with sinfull spaite,
Lye buried in their *Naturell*
estate,
Even thou, as long as *Unrenew'd*
by grace,
And dost *unchange* continue in
this cace

De-

Deferring to that gracious *Iudge* to sue
The SONNE of GOD, by *absolution* true
Who only can thy free *Remission* seale,
Cancell thy debts, thy *Conscience* calm'd make feele
The fruit of his *forgiveneſſe*; give thee *Peace*,
That true *Tranquillity*, which finds no place
In *Pardons* given by men, for gayne procuird,
In *All* at leaſt, who ever haue endurd
The Inward tempeſt of a ſin-tos'd ſoule,
Looking aright vpon that feareſull *Scroule*
Of *accuſations*, having layd to heart
The Nature of GODS *Iuſtice*, *Sinnes* deſart.
If in thy ſelſe, thou haſt this vgly *Sight*,
Perceav'd, the *Vengance* due to Thee by right
If

* *If a man be humbled in the ſenſe of his ſin, & Gods deſerued wrath, then may he get a comfortable ſight of Ieſus Chriſt in the Goſpell.*

If thence, thy ſoule with inward *Terrors* ſhaken,
By *Iuſtice*, trembling ſtands, to be o're-taken:
If feele thou doſt a gnawing *Worme* torment
Thy vexed conſcience, but with eaſe acquent,
Stinging thy heart, which with remembrance bleeds,
Of long-long buried, and of late *Miſdeeds*
Kindling in thee ſparkes of that quenchleſſe *Fire*,
Sent foorth as *Meſſingers* of further Ire
In time to warne Thee what abids for ay
All, that in *Sinne* without *Repentance* ſtay;
If from *Aboue* ſome ſharpe correcting *Rod*
Hath made thee ſee an awfull angrie GOD
Quickning in thee ſome *Spunks* of true deſire
His *Peace* to haue, gainſt whom thou didſt conſpire,

Re-

Renouncing henceforth to bee Sathans slaue,
In life renew'd resolv'd thy sinnes to leaue,
In this pure MIRROR thou mayst then make bold
Sweet IESUS CHRIST thy SAVIOUR to behold — *Heb. 8. 6.*
A readie MEDIATOR full of *grace*, — *Ibid. 9. 15. and 12. 24.*
Pleading thy *Pardon* and eternall *Peace*;
A *Fountaine* open'd, living streams distilling — *Zach. 13. 1.*
In *Davids* house, with *Heavenly water* filling — *Apoc. 22. 6. Ibid. 7. 17. Mat. 9. 12. Luk. 10 35 43.*
Thy thirsting Soule. That true *Physitian*
The precious *balme* of *grace* who only can
Powre in thy wounds, thee can alone make cleane
Though nought but *leprous* spots in thee bee seene;
The *Angell of the Covenant*, who brings — *Mal. 3. 1.*
To *Sinners*, healing vnderneath His wings — *Ibid. 4. 2.*

A *Mercie seate*, the [a] *Tables* of the *Law*
To hide, whose challenge Thee in *Iudgment* draw.
An [a] *Altar*, from whose [b] *Hornes*
of safe *protection*
Gods justice most severe gainst sinnes infection
Man never banishd, for [c] *refuge* who fled,
Or whom to Him the *Hope* of *Mercie* led.
A [d] *Citie*, where in safety to reside
And beare the *Devill* and all the *World* at bead,
Whose [d] *Ports* shoote never, ever patent bee
To all, that from persuing [f] *Iustice* flee.
A saving [g] *Arke* where thou secure mayst rest
Where inward *feares*, nor *foes* can thee infest,
Where thou most safe mayst ly, though *Heavens* should weepe
Even floods of wrath man from Earths face to sweepe.

a. *Exod. 25. 21.*
b. *1. King. 1. 50*
c. *Iohn. 6. 37.*
d. *Numb. 35. 6. Deut. 4. 41. Ios. 20. 2.*
e. *Apoc. 21. 25.*
f. *Esa. 60. 11.*
g. *Genes 6.*

A

A gratious [h] *Aaron*, reaching forth his hand
Who doth with *Incenſe* in his *Cenſer* ſtand
To ſtay the *Plague* of *ſinne*, on thee begunne
(Without Remeed) ere thou bee over-runne.
Draw neare in time, and labour to perceaue
How ſuch as went before thee furthred haue:
To [i] *eate*, to *drink*, loe! He did not diſdaine
With [k] *Publicanes*, with *perſons* moſt prophane
Curing their ſinnes: vile [l] *Whoores*, adultrous *Goates*
Hee gathers in, and purgeth all their ſpots.
Moſt covetous [m] *Extortioners* find grace,
None are debard who mourne to Him their *cace*.
Behold as He doth ſtand! doth ſweetly call,
Come, O yee [n] *Weary*, *Come* yee *loaden* all,

h. *Numb.* 14. 46

i. *Math.* 9. 10

k. *Luke.* 7. 36

l. *Luke.* 4
Ibon. 8. 3.
Luke. 7. 38.

m. *Luke.* 19 5.

n. *Math.* 11. 28

Draw neare my ° *Deare-Ones*, I will giue you *rest*,
Your Soules in *peace* shall *hencefoorth* bee possest;
" Who come to mee faint, comfortlesse, and weake
" For succour, in no cace I can forsake.
But yet, if still thy *faults* thy *conscience* vexe,
If still the sence of *Wrath* thy Soule perplexe,
If still thy hope-exyling *feares* remaine
That *justice* shall, with never-ceassing paine
For sinne, at last, sease on thy guiltie Soule,
A righteous God, who boldly durst controule:
And, if thou canst not yet be brought to see
How GOD can pardon such a wretch as thee,
So vile a worthlesse wormeling, by desart
Who worthie of hels deepest dungeon art,
Looke

° *Matth.* 11.29 *Ierem.* 6. 16.

If thy conscience be not quieted at the first looke on Christ, yet a continuing to looke vpon Him, and His offices, and natures, and gracious working with others, may doe it.

Looke on the *Mirror* then; *See*,
from aboue,
Of GOD the FATHER the vn-
bounded loue
Who, when He All haue damnd
in *iuſtice* might,
So lov'd p *the World*, that He His p. Iohn. 3. 16.
chiefe delight 1. Iohn. 4. 9.
His SONNE Eternall. *Second* of
theſe *Three*
Which ſtill make vp a *Trinall*
Vnitie,
To mortall *Man* did gift, in time
a *Child*
Heere to be borne, to *Man* from
grace exild,
Whoſe *Name* and *Nature* there-
to made agree
Our bleſt IMMANUEL, *GOD with* *Eſay. 7. 14.*
vs, ſhould bee, *Math. 1. 23.*
The Mightie q GOD in humane q. Eſa. 9. 6.
fleſh, and ſeature,
GOD reconcealed vnto manly *Na-*
ture,
That Hee mans *Perſons* might to
GOD conceale
And that through *Him* GODS
friendſhip *Man* might feele:

Whose searchlesse *Wisdome* so pro-
found appeares
q. *Ibid.* That thence the name of q WON-
DERFULL He beares,
For, wonderfully Hee found out
a *Way*
Man to set free, and fully to de-
fray
His debts, the *Iustice* Infinite con-
tenting,
And of an angrie GOD the rage
relenting;
A *Way*, to make on Thee, while
r. Col. 1. 21. *even* r *Gods foe*
The boundlesse *Fountaine* of His
Mercie flow
While thou (deservedly) groaning
lay'st beneath
Sinnes pressing load, and GODS
Eternall *Wrath*.
s. Iohn. 1. 14. Math. 5. 17. *Behold* for Thee He s MAN be-
comes, GODS will
In ev'ry point compleetly to ful-
fill,
t. Heb. 7. 22. Thy t *Cautioner*, who to procure
thy *Peace*
(A bankrupt vnthrift, prodigall
of grace)
That

That from *Rebellion* thou relax'd might bee
By [u] *ſatisfaction* full did ſet thee free, [u. Heb. 9. 14.]
Himſelfe for thee a [x] *Sacrifice* preſenting, [x. Heb. 7. 27.]
Ere loue thou couldſt Him, thee with [y] *loue* preventing. [y. 1. Ioh. 4. 19.]
See how He ſtands, as if with [z] *ſinne* defild, [z. Math. 3. 13. a. Mark 1. 8. Luke. 3. 21.]
Even in thy [a] *Name* and *Roome*, by *ſinne* exild,
Waſhd as a *Sinner*, by the clenging ſtreame
Of *Baptiſme*, ſinfull in the worlds eſteeme,
The [b] *Father* audibly from HEAVEN expreſſing, [b. Math. 17. 5. 2. Pet. 1. 17.]
And fully pleaſd in HIM, HIMSELFE profeſſing
That Hee ſhould *Suretie* bee, thy *burden* beare,
And charging thee againe *His voice to heare.*
How canſt thou then, (while lying vnder ire)
But boile with flames of vehement deſire

To heare Him calling, *Come*, O weary wight
If vex'd with inward *feares*, or outward *spight*,
Come mourning Soule, in *conscience* oppreſt
Vnder my *wings* ſecurely take thee *reſt*?
If thou beliue, if thou in *faith* doe heare
And follow Him that cals, thou needſt not feare
That thou aſſaulted, ſhall a *ſhelter* lake,
That wrath ſhall thee perſue, or ouertake.
Why ſtill then trembling ſtands thou? ſtill agaſt?
Twixt GOD and CHRIST (now) a *couenant* is paſt
In thy behalfe: and CHRIST accordingly
Hath *ſuffered*, *abſolu'd* and *ranſond* thee.
Since then of GOD the free, and endleſſe *Loue*
Thou for thy [d] *Warrant* haſt, what ſhould thee moue?

Since

c. Iohn. 3. 16.
1. Iohn. 4. 9.

Since of that [d] *Covenant* new which laſts for ay
The *Truth* and *Strength* not ſubject to decay
Twixt GOD and CHRIST for *Man*, twixt GOD and *Man*
In CHRIST, which nothing change, or alter can,
Doe thee ſecure; what need'th thee doubt or feare?
That thou ſhouldſt periſh, CHRIST thee bought too deare.
What lackſt thou? what deficient is to found
And build thy *faith* on a moſt ſolide ground?
The MAN, who doth thy [e] *Mediator* ſtand
Is [f] *alſo GOD*: doth all this *All* command.
Hee, worthy PARDON is for thee to pleade:
When Hee maks ſute for what thou ſtandſt in neede
The FATHER can not what HEE asks forſake:
Hee Greater is than a repulſe to take.

Hee

d. Ezek. 37. 26

e. Act. 20. 28. Heb. 9. 14.

f. Philip. 2. 10

Hee *High is as the Highest* to appeare
And GOD for *sinne* offended, to draw neare,
Before whose face no creature dare be found
When frowning Hee His anger doth vnbound.
Againe, that GOD, thy glorious [g] MEDIATOR,
Man likewayes is, *Mans Sonne*, and *Mans* CREATOR.
Thy * *Kinse-Man in the flesh*, to thee more neare
Than any *Saint*, or was, or can bee, heere.
Though He that *Loftie* [h] *One*, that *Great One* bee
Who *Ever-blest*, endwelth *Eternitie*
Yet daind He hath (thee to lift vp and saue
Though even the basest and most abject slaue)
Himselfe to humble, and stowp downe more low
Then any other able was to doe
Him

g. 1. *Tim.* 2. 5 *Heb.* 7. 24

* GOEL. *So stiled by* Iob 19. 25.

h. *Esay.* 57. 15

Himselfe Hee [i] *emptied*, did the *Crosse* take on,
Was made of *reputation* small, or none,
Was *peirced*, was *presd* with paine, to clenge thy score,
A shamefull death endurd: *What wouldst thou more?*
Behold Mans *Nature* wondrously combind
(By vnion such, as nature can not find)
Vnto the *Godhead*, in His *Person*: so
How easie thing it is for GOD to doe
Thence see thou mayst, tho *Sinne* hath made *dis-vnion*,
To make thy *Person* haue with Him *Communion*.
Behold, how by this *vnion personall*
Of *Persons* not, but *Natures*: naturall
Sense all transcending, *Sathan* conquered lyes,
Even by that *Nature* He did first entyse.

The

i. Iohn. 1. 9. 17
Philip. 2. 7.

Thy LORD on Him assum'd thy humane *Nature*
That Hee of thee might make a divine *creature*,
Abaisd *Himselfe* the *Sonne* of *man* to bee
To make to GOD a chosen child of thee.
Behold His Worthinesse who pleads thy *peace*
Thus shalt thou see how thou vnworthy *grace*
Mayst bee receav'd, through *Him* mayst favour find
Who, though thou faultie, *loving* is and *kind*.
1. *Tim* . 2. 4. *Behold* [k] how GOD, in CHRIST, most willing is
To saue, to comfort, and to cherish *His*;
The Soules of trembling *sinners* doth sustaine
While seeming swallow'd vp, with sense of paine,
With inward anguish, and thou nought shalt see
In GOD from grace to let or hinder thee.

Be-

Behold thy LORD, how not without *delite*,
The Worke of *Mans ſalvation* to perfite
Such *Offices* did daine to vndertake
As for thy well and ſafety beſt did make.
Thus ſtrengthned thou more l boldly mayſt draw neare l, *Heb*, 4, 16.
The *Throne* of *grace*, to bee exeemd of feare,
Set free from thy rebellion, ſo eſchue
The *Vengance* to thy *diſobedience* due.
Behold how *Hee*, as m *Counſeller* moſt wiſe, m, *Eſay*, 9, 6
To the Eternall *Monarch* of the skies,
While in the *Fathers* n boſome, GOD alone n, *Iohn*, 1, 18.
Mans fleſh as yet not having taken on,
By *Patriarchs*, & *Prophets* mouths, did breath
GODS *Myſteries*, to man deſerving death,
His

His *Counsells* deepe reveald. His *secreets* spred
And *Man* againe to know His *Maker* led.
Behold how in His o *flesh* He went along
The holy land, and (even His foes among)
In proper *person* preacht in ev'ry place
Glade p *tydings* to the Soule that mournd for grace,
And yet by q *Preachers* mouths, continues still
Revealing to the world *His Fathers will.*
Behold, to HEAVEN how having taught the way
A r *Lambe* vnspotted, *Once* for s *all*, and *ay*,
Hee offred vp *Himselfe*, the world from *sinne*
To purge, o're hell the t *Victorie* to winne,
A u *Sacrifice* most *perfitly* to saue
And *sanctifie throughout*, no spot to leaue
Vnpurgt

o. Luke. 13. 33
p. Isa. 61. 1 Matth. 5. 4.
q. Iohn. 15. 15.
r 1. Pet. 1. 19.
s. Hebr. 7. 27.
Col. 2. 15.
u. Heb. 7. 25.

Vnpurgt, in *all*, through *Him* who
accesse clame
To GOD, *salvation* vrging in His
name.
Looke how our [x] *Aaron* with
a purpure flood
All over-sprinkled of His owne
deare blood,
Enters the Holyest [y] *Sanctuary* of
HEAVEN
To repossesse *Man* thence most
justly driven,
Our [z] *Names* vpon His *breast*, and
shoulders bearing
With *hearts affection*, and with
strength appearing
His owne poore mourning *Weake-Ones* to sustaine
That they with GOD may still
in grace remaine.
Behold thy LORD set downe,
on [a] GODS right hand
O're HEAVEN, o're *Earth* o're
hell to beare command
As *King*, as *Conqu'ror*, *captives*
to rescue,
The *tyrannie* of *Sathan* to subdue
From

x. *Levit.* 16. *Exod.* 30. 10. *Heb.* 9. 12.
y. *Heb.* 9. 24.
z. *Exod.* 28. 29. & 9.
a. 1. *Pet.* 3. 22 *Heb.* 1. 3. *Psal.* 110. 1. *Matth.* 22. 44

From thraldome to set free *all* that desire
To bee releev'd from *wrath*, from *Sinnes* Impire.
Behold Him gifted with *Dominion* free
b 1. *Tim.* 6. 15. MONARCH of *Monarchs*, b KING of *Kings* to bee,
With vniuersall pow're, to *rule*, to *raigne*
GOD over *all All's* onely *Soveraigne*,
Of all things at his pleasure to dispose,
c *Mat.* 18. 6. For well of *His*; those c *Proudlings* to oppose
Who boldly dare presume to vexe or wrong
The meaneſt *member* that doth *Him* belong,
d 1. *Sam.* 2. 6 To whom Hee lists eternall d *life* to giue,
To damne to *death*, from *death* or to reviue,
Psal. 2. His *foes* to make his *foot-stoole*: pestring downe,
All godlesse e *Atheists*, traytors to his crowne

That

That Him contemne, or dare His *Scepter* ſlight
Them making feele His powre, His boundleſſe might.
What fearſt thou then, if thou thy *Sinnes* forſake
And ſeeke that Hee in *friendſhip* thee may take?
GODS *loue* is *free*, and [e] *firme*; no change admits,
Continues to the end, and never flits;
His *Truth* both *ſeald*, and *ſworne*, doth thee ſecure
By way of *Covenant*, [f] which ſhall ay endure.
The LORD of *lyfe*, CHRIST IESUS ſet to ſight
In this cleare *Mirror*, *Thine* by *double* right
Is made, to thee *twice ſibbe* who groanſt for grace,
The *Sonne* of GOD, the *Seede* of mortall race,
Twice *Brother*'s Hee become; by *Incarnation*
Himſelfe for thee to make a fit *Oblation*:

No inlake in thee but thou may ſee how it is ſupplied in Chriſt.

e, *Hoſea*, 14, 4

f. *Eſa*, 54, 10,

By thy *adoption*; even with Him to *share*
The *Heritage*, of Heaven to bee made [g] *heyre*.
If *Blind* thou bee, and of a *guide* hast neede
From *Sinne* and *wrath* thy straying soule to leade
Loe, Hee a *Prophet* is, who [h] *peace* doth preach
Draw neere, Him hearken: Hee the way shall teach.
Twixt GOD and *Thee*, if thou the *feade* dost feare,
Behold, a [i] *priest* Hee doth for thee appeare,
Who all His *friends*, or *friends* that seeke to bee,
Hath by one *Sacrifice*, for ay, set free.
If *Lame* and *Impotent* thou art, vnmeete
To runne to GOD, or flee from *Sathans* feete,
To strengthen thee, hee is a *Mightie* [k] KING,
Who can rayse vp the weakest *vnderling*.
What

[g] *Rom.* 8, 17, 17.
[h] *Deut.* 18, 15, 18, *Eph.* 2, 17, *Iohn*, 14, 6.
[i] *Heb.* 7, 17.
[k] *Luke*, 1, 32 33.

What long agoe, as *Prieſt*, hee hath procurd
As *Prophet* HEE expones, perſwads; aſſurd
To make HIS owne of ſafety: ſhall at laſt
As *King* apply, conforme to *Paction* paſt.
What HEE, as *Prieſt* hath purchaſt, foorth hee drawes
From GODS great *Treaſure*, opned for his cauſe
To our behoue, who as he *dayly* pleads
For vs, by *prieſtly Interceſſion* ſpeeds. *Rom. 8, 34.*
What HEE as *Prophet* hath expond, by *Word*
In holy *Write*, as *Prophet* doth afford
Perſpicuous, by his *Spirit* made moſt plaine,
That Gratious *Doctor*, *Teacher* of HIS Trayne.
What HEE as *King* hath gifted and applyed,
(And what in Him can bee by GOD denyed?)

Hee doth as KING gainſt all thy
foes maintaine
To ſettle thee, in peace with Him
to raigne.
Now, if to Him, His weaklings
bee ſo deare
Courage dejected ſoule: thou needſt
not feare;
Ryſe, follow on, Thou in this Glaſſe
ſhalt ſee
CHRISTS GLORY ſhinning more
and more to thee.

How Chriſt may bee looked upon for ſtrengthning of thy fayth,

IF THOU from *feare* bee in
ſome meaſure fred,
If hope of mercie thee to ſeele
hath led
Some ſpunk of *life*, ſome woont-
leſſe *warmneſſe* glow
Within thy boſome, making *tears*
to flow
Of godly *ſorrow*, mixd of *Griefe*
and *love*,
Thy frozen heart begunne to melt
and moue;
Behold how hee doth *breath*, as
thou doſt *Mourne*
To make thy [m] *faintly-ſmoaking*
flaxe to burne
And

m, Mat, 12, 10, Eſa, 42, 3,

And tenderly, till greater ſtrength it breed,
Of thy weake *Fayth* doth touch the *bruiſed reed.*
Behold how [n] One, brought in his bed, by force,
Layd at his feete, his *pittie* doth enforce,
Departs, of *ſickeneſſe* and of *Sinne* made cleane,
Rejected not, becauſe deſpiſd and meane;
How much more THEE ſhall Hee receaue in *grace*
Who running comſt, layſt out to Him thy cace,
With bleeding heart doſt His *compaſſion* plead
Seeking to thy diſeaſed *Soule* remeed?
Thy LORD thou mayſt, with THEE a part who beares,
Behold His *bottle filling* with thy *teares,*
With that Sweete SAINT, for ſinne, in *ſenſe* [b] *of wrath*
With luke-warme *floods* when THOU thy cheeks doſt bath,

n, *Mat.* 9, 2 *Mark*, 2, 3 *Luke*, 5, 18,

b. *Luke.* 7. 38.

With *Her* ſitts mourning, powr-
ing from thine eyes
In heartie *love*, thy greeved LORD
to pleaſe,
Streames to be-dew and waſhe
His ſacred *Feete*,
That Hee may cleanſe, and for
Himſelfe make meete
Thy ſpotted *Soule*, who nought
eſteemeſt too *rare*
Too *pretious*, on *Himſelfe*, or *cauſe*
to ware.
Though men doe *mock*, and
with *contempt* doe priſe
Thy *mourning*, thy *devotion* doe
deſpiſe,
Thy LORD, who (one day) ſhall
c *Mat.* 3. 4. thy [c] *paynes* compenſe
Thou ſpeaking mayſt perceave in
thy defence:
d *Cant.* 2. 4. Loe Hee, a *Banner* [d] *of His love*
doth ſpread
And to his owne *Wine-ſellers* thee
doth leade,
e *Cant.* 2. 5. That by his [e] *flagons* comfort
thou mayſt fynd,
Hartning thy ſorrow with his
[f] *favours* kynd,
f *Ih.* 16. 20. 22. The

The *earnſt* thee giving of that gratious day
When from thine eyes, *teares* [g] *Hee ſhall wipe away*,
Hee ſhall his *Seale* vpon thy [h] *fore-head* ſet
That the *Deſtroyer* thus may warning get
The wicked *World* while *floods* of *vengance* bath
Thee to diſcerne, from mongſt the *Sonnes* of *wrath*.
Hold to thy ſhoulder, ſturre not to take on
His lightſome [i] *burthen*, which repenteth none
That ever it did beare: which all makes glad
On whomſoever Hee the ſame hath layd.
Behold Hee ſtretcheth foorth His hand, to lay
His *Law* vpon thy back, thy ſinnes to ſlay,
So to preſſe foorth thy old Impoſtumd *ſoares*,
But not to harme thee, who his *Peace* implores.

[g] *Apoc. 7. 17. Ibid. 21. 4.*

[h] *Ez. 9. 4. 5. 6. Apoc. 7. 3.*

How hee who beleiueth muſt looke to Chriſt *preſenting his* burthen, *and his* yoke. *Mat. 11. 30.*

Thy *flesh* and vitious *Nature*, must bee slayne:
Thou must not shrinke at sense of outward *Payne*.
Behold, His [k] *Yoke* Hee brings! *How loath to part?*
Stretch forth thy *necke*, thy *hands*, thy *feete*, thy *heart*,
That Hee may bind it on: that, (hence) for ay
None, saue thy LORD, thy *service* challenge may.
Loe! that thy *yoke* may *light* and *easie* bee
Hee goes before *Himselfe* and drawes with THEE,
Yea both thy *yoke* and *thee* Hee drawes; and beares
Thee, wrestling with thy *burthen* who appeares.
Goe on: O never never leave thy *LORD*
Where ere Hee leads thee; Hee will strength afford.
Hee no where els *Thee* shall Invite to goe
But where before, the way *Himselfe* did show

[k] Mat. 11. 29.

BVT NOW doth *Sathan*
rage with greater ſpight
Then when ſecure thou layſt in
ſinnes dark night,
Redoubling his aſſaults, *Thee* vex-
ing more,
Preſenting *bayts* more frequent
then before?
Behold thy LORD, whom HEA-
VEN, whom *Earth* obeys,
In [1] *Wildernſſe*, *alone*, twice
twentie dayes
With *apparitions* viſible fre-
quented,
Not from that *Ill-ones* firie *darts*
exempted.
If CHRIST hee durſt attempt to
make his *Thrall*
Whom gainſt his *dints* Hee knew
a *brazen Wall*
What wonder thee a *weakling*
hee entyſe,
To His *perſute* whoſe *ſoule* oft
guardleſſe lyes?
But ſeeſt thou CHRIST pre-
vaile? His *powre* confine?
Him ſtreight diſ-arme? the *Victo-*
rie is thine,

How a man Vnder tentation may looke Vpon Christ in the mirror of His word.

1 Mat. 4. Mark. 1. 12. Luke. 4. 1.

O ſtand! O heere *behold* [m] *the LORDS Salvation!*
This Combate to thy *ſafety* hath relation,
Heere *Sathan* alſo made before *thee* flee
Thy ſelfe in *CHRIST* victorious thou mayſt ſee.
But *holie Water* in the Ayre to toſſe
And with the finger *heere and there* to *croſſe*
Scorne thou, as fruitleſſe freets, leaſt *Sathan* ſlight
And ſcorne ſuch *weapons* ſhould reſiſt his *might*.
* *Doth now* the World a *mocking-ſtock* thee make?
Thy [n] *friends* (before) thy *fellowſhip* forſake?
Now art thou hated, ſince by gratious [o] *change*
Thy former *life* become to thee is ſtrange?
Now pointed at? becauſe to ſin thou ſhunnes
And no more to thy wonted [p] *ryot runnes?*
Now

m. Ex. 14. 13.

Sathan is not affrayd though ſometimes hee faine feare for holy water or croſſing.

* *How a man under contempt of the world, or deſpiſed of his friends may looke on Chriſt*

n. Pſal. 38. 11. o. Iohn. 15. 19.

p. 1. Pet. 4. 4.

Now doe the wicked louſe their tongues to *lyes*
Traducing thy *profeſſion* as they pleaſe,
Not ſparing even thy *perſon*, cens'ring *thee*
Or *madde*, or *fooliſh*, or *preciſe* to bee?
Behold thy LORD, expoſd to like deſpight,
Vexd, *mockt*, *perſued*, with *malice* greateſt *might*,
Deſpyſd, *oppreſt*, the marke of *envy* made,
A common *foe* for all men to invade.
See q how Hee comes vnto His *Owne* by *Blood*, q. *Iohn.* 1. 11.
By *bonds* of *nature*, even by *them* withſtood,
Rejected, not receiv'd, but mett in place
Of kindlie acceptation, with diſgrace.
A man, beſide r *Himſelfe*, in their eſteeme
Behold the SAVIOUR of the world doth ſeeme:

Him

Him they mistake, and seeke to apprehend
As if His countries [s] *foe*, not *Cæsars* friend
Even one whose *course*, (which they not rightly saw)
Their [t] *State* might touch, *themselues* in danger draw.
Each day that did His *liues* short terme compleet
Heere, with a severall affront did meet
But while His *course* Hee closd, O *griefe*! O *teares*!
See how [u] *vnmov'd*, what bitter *taunts* Hee beares?
With what vnvtterable *anguish* torne
While suffring midst His *Paines*, the *Hight* of *Scorne*
Which more than all the *Stripes*, His *Soule* did racke,
Which scourging *Burrio's* layd vpon His backe?
Behold they *nod* [x] *the head*, they *bow the knee*;
Who *Wisdome* was, to them a *foole* must bee.

The

s. Luke. 23. 2.

t. Iohn. 11. 45.

u. Isa. 53. 3. Mat. 27. 41. &c.

x. Ibid 27. 29. 30.

The Honorable SONNE of GOD
they floute,
And put a *Purpure* 1 *garment* Him
about,
A *Crowne* of *Thornes*, vpon His
holy head
And in His harmelesse *hand* a brit-
tle *Reede*
Worthy no other *Scepter*, in their
thought:
With *shame*, with *scorne* to death
He thus was brought.
" *LORD Thou, that I should*
liue, who daind to die,
" *Thy servant and disciple make*
of mee,
" *Though I with Thee should*
suffer, even while heere,
" *Scorne, spight, contempt, wrong*
most vnjustlie beare,
" *Which, to my sight, thou standst,*
by my procuring
" *Before the eyes of liuelie faith*
enduring.
If *Povertie* thee pinch, if *want*
thee vexe
Looke on thy LORD, whom care
did ne'er perplexe

1. Math. 27. 28

How a man vnder Povertie may looke vpon Christ in the mirror of the Word.

Of

Of wordly *Wealth*; who heere did liue content
To ſerue *Himſelf* with what His *ſervants* lent;
z. *Luke.* 8, 3, Thoſe holy [z] *Matrons* who did Him attend
Vnto His death, who did permit to ſpend
Their proper *goods*, forth for His vſe to lay,
The charges of His *Iourney* to defray.
a. *Mat.* 17. 27 Who being *tax'd* did [a] *Tribute-money* lake:
b. *Mat.* 8, 20. Whom [b] *houſe*, nor *hold* did ever *owner* make:
In poore eſtate moſt meanely who was [c] *borne*;
c. *Luke*, 2. 7. Whoſe *offring*, which the [d] *Altar* did adorne
d. *Ibid.* 24. In *His* behalfe, in ſtead of fatned [e] *droaves*,
e. *Levit.* 12, 8. The poore-mans *Pigeons* was, the *Turtle doves*;
In *Ioſephs* houſe his *life* not *Rich* could bee:
A poorer ſpoyle the *Sunne* did never ſee
Then

Than at His *death* His *foes* did part by lote,
His greateſt wealth a[f] *ſober ſeame-leſſe coate.* [f. John. 19. 23.
If this *communion* with his *po-vertie*
Griefe of all *ſtraits* can not aſſwage to thee
Looke on the *riches* of ſpirituall *grace*
Which hee on all beſtowes, His ſteps who trace.
Loe, heyre Hee is of [g]HEAVEN and *Earth*: of all [g. Heb. 1. 2.
And with Himſelfe [h] *Co-Heyre* annexe thee ſhall [h. Rom. 8. 17.
Yea will not (heere) with thee ſo ſharply deale
But (as beſt ſutes His *Glorie*, and thy *well*)
Both will, and can provide, that Thou nor lacke
Foode for thy bellie, *cloathing* for thy back.
And, though thou ſeeſt not how, yet take not *care*
His providence to [i] *Sparrowes* in the ayre [i. Luke. 12. 6.

To

To *Lillyes* of the field, to every thing
Which HIS *eternall Word* to life did bring
Extended is, and (as to him seemes best)
Thy *Portion* furnish shall amongst the rest.
By speciall care, thy LORD, can make thee feele,
p.1, King, 17 14. 16 Enlarg't, the *lytle* measure of thy p *Meale*,
2, Kings, 4, Thy *Cruise* of *Oyle* sufficient, thee to feede
Till more Hee send, to *last* as thou hast need.
Deut, 84, Can in thy greatest troubles thee vphold,
Cause that thy *Garments*, nor thy *shoes* waxe old
Dan, 1, And if HEE but a dish of *Pulse* propine
Aboue thy fellows can thy *face* make *shine*;
Hee multiply thy *lytle*, even thy *least*,
Can, though a dayes *provision* thou but hast,

As

As easily it make to hundreths streach
As for *five* ^q *Thousand Soules* hee earst made reach
(With plentie fed,) those *Loaues* and *fishes* few,
For *Fyue* alone which els were but enew.
If thou for him doe *thirst*, by manner strange
He, for thy vse, *in wine* can ^r *Water* change:
Yea *liuing* ^s *streames* can giue thee, if hee list,
Which tasted once, thou never more shalt thrist.
A *fish*, with money in its mouth, be driven
Shalt on thy *Hooke*, ^t *Rauens* feede thee *Noone* and *Euen*,
Heauens ^u *Manna* rayne, the flintie ^x *Rocke* shall serue
Thy thirst to quench, ere thou for want doe starue.
" O that I may (LORD) for thy Kingdome care,
" Thee aboue all things serue; so shall I feare
M " Ad-

q. *Mat.* 14. 19. *Iohn.* 6. 11.
r. *Iohn.* 2. 8.
s. *Iohn.* 4. 14.
t. 1. *King.* 17. 6
u. *Ex.* 16. 14. *Psal.* 78. 27.
x. *Exod.* 17. 6. *Numb.* 20. 9. *Psal.* 78. 15.

" *Adversitie nor want: thou*
what may ayde
" *My vext estate, shall to*
my hand be layde.

y. Tim. 16. 17. How a man in wealth & prosperitie may behold Christ with profite.

If *Rich* thou bee, take heede
vncertaine y *Wealth*
Secale not thy heart, thy soule de-
prive of health:
Trust not therein; be not puft vp
with pride
Of things, on z *Eagles* wing
which swiftly slyde,

z. Prover. 23. 5.

Fixe thou on *Him* alone thine *hear*
thine *Eye*,
To make *Thee Rich*, who *pou*
did chuse to bee.

a. 2. Cor. 8. 9.

O! let thy *humble* Cariage, *mod*
mynde,
Thy thoughts with *moderat*
confind,
Beare witnesse, that thou *pure*
Spirit art,
That thou dost *thirst* and *hung*
in thy heart
To bee inriched with that *Righ*
teousnesse
Which CHRIST still gifts, ye
never is made lesse.

Be

Bee greedie of his *golde*, O begge to weare
His *Garments*, that thou glorious mayst appeare,
That truly *rich*, thou mayst thy selfe present
To God; *in wealth*, in *want*, a- 2. Phil. 4. 11.
like content.
These earthly things, but solide as a *dreame*;
More worthy than they are, doe not esteeme,
But for thy LORDS vse, seeke to *vse* them, so
That on their *Owner* thou mayst them bestow:
Whom if thou see, or in his *Churches* neede
Or *Any* of his *Saints*, thy pittie pleade,
O then thy *superfluitie* to spare
To help the cause belonging to *His care*,
His poore distressed *Brethren* to relieue
In whom His *grace* and *Image* shineth viue,

How a man in sickneſſe may get a helpfull ſight of Chriſt

A horrible *Ingratitude* muſt bee,
Yea even, a damnable *Impietie.*
If *ſenſe* of *payne*, if *ſoares* of any ſort
Thee ſo aſſaile, as hard is to comport,
Looke on thy LORD, how *tortur'd* for thy ſake.
Scourg'd backe and ſides, GOD *wrath*, thy *paynes* to ſlake,
See how his pretious *bloode* for Thee is ſhed
To *Calvary* with ſhame, along while led,
With which the ſenſleſſe ſtreets all red, ſeem'd bluſhing,
While bathd with *Rivers* from his *woundes* foorth guſhing.
Behold the *Nailes*, driven both through foote and hand,
Not in a maſſe of *metsell*, which doth ſtand
Him, ſuffring to ſet foorth a *living Man*
Thy object is; what *ſpight*, what *malice* can

Endure-

Enduring on the *Crosse*, a publicke wonder
Whose *Legs* and *Armes* streatchd foorth, neere rackt a-sunder
Not suffered were to stand, as to His griefe
The least-least meanes afford might of reliefe,
But as most obvious to the *Souldiers* minde
They might bee found, His *Bones* to *breake* combinde.
Behold, by burthen of His *Body* blest,
His flesh doth yeeld (while being down-ward prest)
Gaping and growing *Wounds*, still made more large
As more His *Weighe* His tender *Hands* doth charge.
Harke how He cryes, I THIRST, complaines of *drouth*, 1. Iohn. 19. 28.
For other *Paines* who *opned not His mouth*,
Though passing great, most sensibly though felt,
With this of all most vehemently delt.

O see, how *His* weary [k] *Neck* extends
And languishing, with ready *mouth* attends
To drink the offred *Vinegar* and *Gall*
His burning *Thirst* to quench, to FINISH ALL,
Of which the bitter [l] sowreness proving, straight
A very *Taste* to *Him* becomes a draught.
This Ruefull sight presented to to thine eyes
Inward or outward *Paynes* may serue to ease
Griefes all allay, giue *Patience* to comport,
Till GOD thy *Dolours* slaken, in some sort,
If *healthy*, *sound*, and *strong*, from trouble free,
Looke on the *Price* that purchast *All* to thee,
His [m] *Stripes* did make thee whole: thy [n] LORD did beare
Thy [o] *Maladyes*, that thou mightst sound appeare.

[k] Iohn. 17. 29

[l] Matth. 27. 34

How a man in health may looke vpon CHRIST.

[m] 1. Pet. 2. 24.
[n] Esa. 53. 4.

Hee

Hee thy *Infirmities* on Him did take
Thy *Health* to thee a *Blessing* thus to make
And that thy sicklie *Soule* might whole bee found
Whose stat's oft worst, thy *Body* while most sound.
„ *O that I may* LORD *whollie heere imploy*
„ *My selfe, while health, while strength I doe enjoy*
„ *In serving Thee; and, to my dayes as length*
„ *Thou addst, I love Thee may with greater strength,*
„ *That so, while health and strength, as shads shall flee,*
„ *Both sound and strong I may bee found in Thee.*
Doth long *discent*, vn-discontinued race
Of hon'rable *Ancestors*, make thee place,
Worldly *Preheminence* to thee beget
Aboue the *Simpler sort*, below thee set?

How a Noble or base borne person, may behold Christ for their instruction.

Art Thou a *Noble*, or some speciall *Peere*
So *Great* as thy *Inferiors* thee admire?
Or (tho *Enobled* not by *Place*) doth *blood*
From the Ignoble *Vulgar* thee seclude?
In this forbeare to *glorie*; but *behold*
Thy LORD of *Royall Linage*, *Race* most *Old*,
A BRAUNCH whose *blood* deriv'd from *Davids* stemme
Did make Him right to weare a *Diademe*,
A KING, respecting even His *Manhoode*, borne;
Yet, all proud thoughts of *Pedegries* to scorne
Himselfe abasd, in *Grace* to make vs *Great*,
And (though a *Personage* of *High estate*)
Became most *low*, vs *Honorable* to make
Even our *Dishonour* on *Himselfe* did take.

„ O seeke Nobilitie, which ne'er
shall fade,
„ Honour from which thee no man
can degrade,
„ By seeking right in Him, a
Child to bee
„ Of GOD; true Honours most
supreme degree.
Art thou by birth *Ignoble, Base,*
Obscure?
Behold thy *Glorious* KING in
state as poore
As *meane* as thou, descended, *thee*
to raise,
Even with *Himselfe* thee to pos-
sesse and *sease,*
Not in a *State,* but lasting for a
day,
But of a *Kingdome* made secure
for ay
Vpon a *Throne* thee freely to set
downe
To swey a *Scepter,* and to weare
a *Crowne.*
If *Base* thou bee, yet still to
climbe assayes
The bruckle *braunches* of *vaine*
glorious wayes.

If

If *Noble*, yet to swell with *Pride*
doſt chuſe
And seekſt *ambitionſlie* all meanes
to vſe
To proppe thy worldlie *Credite*,
with profane
And worthleſſe wretches, who no
Course diſdaine
May further their baſe *Ends*, affe-
cting *Praiſe*
Of *Men*, their *Names* vpon *Fames*
wings to raiſe,
Blind to behold that *Glorie*, to
bee found
With GOD, which ſeene, all ſuch
Deſires doth bound;
O ſtudy then more ſteadfaſtly
to ſtare
And on thy LORD to looke with
greater *Care*;
Yea neede thou haſt to *Touch*,
from Him that ſo
Vertue to heale this? *Vanitie* may
flow.
Behold, He ſits as *Doctor*, teach-
ing thee
(*Himſelfe* thy *Patterne*) true *Hu-*
militie
Invi-

p. Luke. 8. 46.

How a man may learne humilitie looking on Chriſt in the Scripture.

Inviting thee who to His *Schoole*
doſt ſeeke
To learne of q *Him*, who *lowly* is q. *Matth.* 11. 29
and *meeke*.
See, how to purge thy Soule of
ſtinking *Pride*
The God of *Glorie*, *Glorie* layes
aſide
A r *Servants ſhape* aſſumes, a *Man* r. *Philip.* 2. 7.
moſt meane
Becomes; mongſt *Publicanes* and *Matth.* 9. 10.
Sinners ſeene
To winne them home: *Himſelfe*
aſſociating
Even to the *Baſeſt*, *Good* to them
to bring,
Acceſſe and ſpeech to None when
askd denying,
Moſt homelie with *His friends*, on
Him relying.
Behold, (not pampred with delici-
ous fare)
With theſe Hee ſits whoſe *Table*
turnes their ſnare,
His traine attending, till He baſe-
lie haue
By ſurfetting become his bellyes
ſlave,
But

s. Math. 21. 18. But [s] *hungring* oft, and *thirsting* for thy sake
His sober *Trayne* doth His *Companions* make
Serv'd at one *Table*, feeding even as *Hee*,
t. Iohn. 13. 5. Whose [t] *feete* from *filth* that *He* might *wash*, O see
How with a *Towell* girt about *Hee* stands,
And stowping downe, with *Basen* twixt *His* hands,
With humble *Heart* performes that *service* meane,
And wipes them with the *Linnen*, thus made cleane,
The Greatest teaching who *His* Schollers are,
For *Him* their *Pride* to *mortifie* so far
That to *His Least-Ones*, though despisd they lye
The meanest charge in *loue* they not deny.
If *He*, thy LORD and KING, became so low,
Wilt thou, to be *His Servant* who makes show

Lodge

Lodge in a haughtie heart ſoule-poyſning *Pride*,
Who glory canſt, as thine, of nought beſide
Sinne, *Miſerie*, and *Shame*? (Thy *Pride* diſclame
Or in thy *Lord* no part thou needſt to clame.
Humble LORD IESUS mongſt *His* lowlie traine
Doth no ambitious *Seruants* intertaine.
Both *Paradice* and *Heauen* ſpewd out once haue
The *Proud*, and ſich can never back receaue.
If *Honours* ſmoakie vapour blind thee ſo,
Thy GOD, thy ſelfe nor ſuffring *Thee* to know;
Thee, if *High place* ſo pleaſe, that nought beſide
Can ſerue to feed the *fire-brand* of thy *Pride*
Why thus O Foole! art thy affection fir'd?
With what thou canſt nor haue, nor keepe acquird?
Why

How the Ambitious may behold Chriſt, & bee humbled.

Why doth *their* worldly *Greatnesse* thee intyse,
Who nothing lesse than *Vertues worth* can prise?
Why pin'st thou for *Preferment*? casts thy care
On things which may thy inward *Peace* impare?
Is earthlie *Dignitie* to Thee so deare
In it thy *Happinesse* esteeming heere,
That (with all danger) thou dar'st it imbrace
By this prejudg't though of a better *Place*?
Vaine *Glorie-hunter* change in time thy course,
Leave taynted *Stream's*, seeke *Honour* in the *Source*.
If meanes thou vse, with CHRIST thou mayst obtaine
In *Glory* which shall never end to raigne.
His *Crosse* to *Climbe*, by *suffring* bee content,
The *Scale* by which the *Saints* to *Heaven* are sent;
There

There shall thy *Honour*, (never to take flight)
By GOD bee given, in *Men* and *Angels* sight,
Where *Time* discourt, nor *Envie* thee can harme,
Nor flattring *Straines* of *Sycophants* can charme
Thy *Princes* eare, *from Honour* to degrade
Thee, *Great* but for *thy greater* ruine made,
Nor *Life* bee short, toile-conq'red *Sutes* to brooke
Some anxious *Dayes*, but lasting as a *Looke*.
If *Loue* of *Money*, whence all *Evill* springs,
Thee, (*prickt with thornie cares*,) in bondage brings,
Moue thee to *scrape*, to *scoart*, to *pinch*, to *spare*,
To *rake*, to *runne*, to *kill* thy selfe with *care*,
Things most secure to *doubt*, to *waite*, to *watch*,
Of *Penny*, or of *Penny-worth* to *catch*
Some

* 1. *Tim.* 6. 10 *How the Auaritious man may be healed by looking on* CHRIST.

Some *Gnat*, by chaunce, in *Spider-Web* arriv'd,
Of *Bowel-wasting-wretched-Wayes* contriv'd,
Draw neere, heere learne but for
z. Matth. 6. 34. the z *Day* to care,
Vncertaine to suck vp *To-morrowes* Ayre:
Come see thy LORD and *His* poore *Traine*, preparing
Things, for another *life*; no travell sparing
About this *Task*: For worldly *goods* content
With what by GOD to serue the *Time* was sent,
Like *Pilgrims*, passing to their blest *aboade*
Not over-charged with superfluous *loade*.
Alace! what meanst thou (while in soule most pore)
Thy selfe to toile, to conquesse cankring *Ore*?
Heaps to hoarde vp of *Pelfe*?
y. Lam. 1. 2. 3. Whose *Rust* at last
Shall *Witnesse* bee, that y *Sentence* just is past
Of

Of thy *damnasione* O! in time forbeare
On *drosse*, on *dunge*, still to bee *doating* heere,
Care for these *Treasures*, which in CHRIST are found
In which, all *grace*, all *wisdome* doth abound:
That *Pearle*, Himselfe, aboue all *price*, who is,
Than all the world beside, more *deare* to *His*;
If thou enrichd wouldst by some *Good-thing* bee
Sell all thou hast; and with *affection* free
Prefer to *part*, with all things earthly twinne,
Losse even thy *lyfe*, this peereles [a] *Pearle* to winne:
And though no *Coine* thou dost command, nor *Ware*
With this *Equivalent* thou canst compare
Hee without [b] *price*, or *money* wilt bestow
(As thou thy *wants* and *Indigence* dost show)

a. Mat. 13. 45. 46.

b. Isa. 55. 1. Apoc. 3. 18.

Both *gold* and *garments*, [c] liuelie *foode*, and *all*
What wish thou canst, yea euen *Himselfe* withall.
Mongst those *diseases*, to thy soule which sticke,
If of the *fever* of *Intemp'rance* sicke
Selfe-rotting, fleshlie *pleasure* it affect,
Thee carying headlongs to eternall wreake,
If with this beastlie *Sensualitie*
This soule-besotting *sinne*, thou grieved bee,
That *poyson* casting vp, which (late) seemd sweete
And with delight thy *senses* did invite
Even to a *surfet*, Longing for *remeed*,
Looke on thy LORD, who all *His dayes* was dead
To Earthlie *pleasures*: who with *grieues* acquented
A man of sorrowes liu'd, heere vnlamented,
Whose

c. Ib. 6, 33, 35.

How the Licentious may learn Temperance, by looking on Christ.

Isa. 53. 3. ibid.

Whose *breast* did beare, brasht
with *displeasures* dart,
A *bruised* [e] *Spirit*, and a [f] *broken*
heart,
On whose sad [g] *soule did heavie*
sorrowes light
When *wrath* sustaining (due to vs
by right)
In Him our sinfull *pleasures* were
persued,
Eternallie which wee had not e-
schued
If GOD and *vs* Hee not had stept
betweene
Even with his owne *Heart-blood*
to make vs cleane.
Hast, sensuall *slaue* thy filthie *soule*
to hyde
Vnder his *shadow*: least thy da-
ring *pride*
With *wrath* bee punisht, who
forbidden Tree
Of false *delights* durst taste, de-
fended thee.
Behold Hee [h] *mourns*, for what
thou madst thy *sport*
While check't in *Conscience*: O!
with *tears* resort

e. Mark 8. 12.
f. Psal 69. 20.
g. Mat 26, 38. Mark. 14. 33. and 34.
h. Heb. 5, 7.

To Him in private, left for light-
lie prising
His *Teares*, for want of *teares* in
thee arising,
Anguish and *sorrow*, which shall
never slake,
Teares, never finding *truce*, thee
overtake.
Behold how *Horror* on his *soule*
doth seaſe
Forth-wringing *sighs* and *sobs*, for
thy *diseaſe*
With *wrath* brunt vp for *sinne*,
in which of late
Thy fooliſh *soule* did falſe *content*
conceate.
" *O change thy minde; Thoughts*
sometime seeming sweete
" *Iudge causes now for which*
thy cheeks to weete.
See, how all *baithd* in His owne
blood Hee lyes
Thy lewd *delights* how He moſt
dearely buyes,
Torne, beaten, ſtabt, with *thorns*
nailes, cruell *ſpeare*
Stript naked, ſham'd and *ſlayne*;
yea more, doth *beare*
Per-

Perſuing *wrath*, to *expiate* thy *Crime*
Thy *beaſtly ſwine-like bathing*, all thy time,
In brutiſh *laſts*, ſtill *wallowing* in the *myre*
Of *filth*, no *limits* ſet to thy *deſire*.
O! See His *veynes*, their pretious *Treaſures* ſpending,
His *heart* yet hot, a *double ſtreame* foorth ſending
Of *blood* and *water*. *Quicklie*, *quicklie* haſte
With mourneſull *ſoule*, which truely doth detaſte
Thy vile licentious *life*: moſt humbly craue
Thoſe guiltleſſe *ſtreames* in Thee no *guilt* may leaue,
That (hence) by vertue of this *Ranſome* fred,
Tears thou to Him, who *bloode* for thee, mayſt ſhed.
Soft *eaſe* exile, till by vnfaind *confeſſion*
Thy pittying LORD for thee make *Interceſſion*.

Thoſe pois'nable *delights*, diſ-
gorg'd now having
Once greedilie drunke in, thy
ſoule deceaving;
Reſolving (hence) by *action*, nor
conſent
More to licke vp thy *ſins* loathd
excrement
To *ſenſe* though ſeeming *ſweete*,
which now turnd *ſowre*
A *flood* of *bitterneſſe* on thee doth
powre,
Thee, ſtinging with ſoule-wring-
ing ſad *remorſe*,
The more repreſt *repining* with
more *force*.
But, gainſt this *Tyrant* having
now prevaild,
By time, this *hundreth-headed*
Monſter quaild,
Beware, once *foyld*, Thou never
ſet it *free*,
Once *damn'd*, ne're after it *ab-*
ſolved bee,
Leaſt by that Righteous *Judge*,
whoſe *ſentence* ſtands,
Thou bee adjudged to eternall
bands,
Whoſe

Whose trampled [k] *blood* Hee shall at thee require,
A *Sow* turnd backe to *wallow* in the [l] *myre*.
If with thy selfe, for *Sinne*, to live at *strife*
In *detestation* of thy vitious *life*
Thou truly dost desire, to find true *peace*,
Looke, looke vpon thy LORDS most lovelie *face*,
Perpending, pondring, laying deepe to heart,
No midst there is, but Thou with Him must part
For *ever* sev'red from His *Holinesse*,
To pyne in *Torments* which no *time* makes lesse,
Thy *Back* in time or turning, with thy *Sinne*
(As thy [m] *right hand* or *eye* though deare) to twinne.
'Tis base to thinke (if *soules* not to betray)
That CHRIST and [n] *Belial* can together stay,

k, Heb, 10, 19
l, 2, pet, 2, 22,
m, Mat, 5, 29, 30.
n, 2, Cor, 6, 15

A man must either renounce his sinfull lusts or Christ: he can not have both.

Thy LORDS chast *love*, and thy licentious *lusts*
From thy divided *soule* one other thrusts.
Pleasure in Him, and fleshlie *pleasure* fall
So foull at *strife*, they can, nor *mixe* nor *wall*.
To bee conform'd to Him, take *pleasure*; so
As thou makst *progresse* shall thy *pleasure* grow,
Pleasure without compare, which thee shall make
Sinnes deare bought seeming *pleasures* soone forsake.
No *Concupiscence* e're defild his minde,
Nor sinfull *Motions* least-least place did find
In His *affections*, Him to lead astray,
Darkning in *Him* the weakest shining *Ray*
Of perfite *holinesse*, mou'd but draw neare
That beastly *Idole*, as thy *life* held deare.

The

The which to *ſerue* thou all thy *dayes* haſt doted
To ſinfull, ſenſuall *delights*, devoted.
O runne to Him for *grace*: o Hee can deny
None, who in *patient hope*, *knock*, *ſeeke*, or *cry*,
If thou but *mourne* to Him with *ſorow* true
Of *luſts* vncleane thy *Devill* hee will ſubdue.
His *Fathers* ſervice, Him in ſuch a faſhion
Did raviſh with continuall *meditation*
Wholly with *This* tane vp, that in his *minde*
No Idle *Rav'ryes* place beſids could finde,
Such as thy *time* doe waſte, *doores* open make
To *Sathan* and his *Trayne*; who courſe doth take
On *Wings* of vaging *thoughts*, before to ſend
His *Meſſingers*; comes then *apace* in end
Him-

o, Mat. 7, 7, 8, Mark, 11, 24, Luke, 11, 6, Iohn, 16, 24, Iames. 1, 6.

Himselfe; *These*, in *securitie*
possest,
And having rowme prepaird for
him to *rest*.
His *Calling* painefully hee did
persue
At all *occasions*: teaching *thee* thy
due,
To *watch*, to *fast*, to *pray*, Hee
giues the ground,
Leaſt thou by *Sathan* shouldst
bee *Idle* found.
Hee vs'd the *meanes*, of which
hee had no neede
But by *example* that He thee might
lead.
In solitarie p *mountaines*, all a-
lone,
Hee oft for thee hath *mourn'd*, till
night was gone
Hath all the *day-long* in the
q *Temple* stood
Feeding the *famisht soule* with
HEAVENLY food,
Delighted more his FATHER to
obey,
His *will* to doe, to HEAVEN to
teach the *way*
When

p, Luke, 28, 37
Mat, 14, 23,
Mark. 6, 46,

q, John, 8, 12,

When *Thirst* or *hunger* vrg'd, then *drink* or *eate*,
Though length of *Time* and *trauell* did invite. r. Iohn, 4, 31, 32, 33.
,, Now if a *Patterne* this to make, thee pleaſe,
,, A *Scope* to ayme at, ſtanding not for *eaſe*,
,, Bee diligent to *follow*, ſpare no *paine*,
,, Thus are thy *luſts* ſubdu'd thy *ſinne* is ſlaine.
O giue mee LORD, with floods of teares vnfaind
To bath my boſome, with vncleannesſe ſtaind;
Looke on a ſorrie wight, in mournefull ſtate,
A Lazare lying at thy mercies gate:
O paſſe not by: let mee thy pitty proue, ſ. Ezek. 16, 8,
Caſt ouer mee the Mantle of thy loue:
Though I bee out of meaſure vile, yet LORD
I cleane ſhall bee, if thou but ſpeake the word.

Thou

Thou who haſt proudly the oppreſſor played,
A rav'ning vulture on the Pigeon preyd
The faces of the poore haſt grunde, laide watch
The very morſels from their mouths to ſnatch
Runne, runne, make haſt, thy SAVIOUR comes along,
Climbe with *Zacheus* to eſchue the throng
Of *ſinners*, which happily in ſilence lye,
Yet to the Heavens for wrath and vengance cry,
And, on thy ſelfe if lookt thou haſt aright,
Thou canſt no miſſe a comfortable ſight
Of Him, the loſt who came to ſeeke, and ſaue,
Of whom thou ſhalt not a repulſe receaue.
„ None ask in fayth and doe vnpardond part,
„ Thoſe ſuits alone lack ſucceſſe which lack heart.

The Tyrannizing extortioner, by turning to Chriſt procureth pardon

Luke, 19.

Behold

Behold no readier thou art
course to take
Due reparation for thy wrongs to
make
Than Hee, to bid himselfe thy
guest to bee,
Salvation offring, even vnaskt of
Thee.
If *Envy*, harbord but in worthles
breast,
With *plentie pind*, *disquieted* with
rest,
Evill with *good*, with soundest
health most *sicke*,
With *wellfare wretched*, doth thy
soule afflict,
Looke on thy loving LORD, and
blush to see
Him for his *Foes*, in *loue*, content
to *die*,
While causlesly, thou dost thy
Brother hate.
Who harmd thee never, but in
thy *conceate*,
Or, as the bleard-mans *eye* the
light offends,
Whose *hurt* vpon his owne *de-*
fect depends.
Thou

How the Envious may be helped by looking on Christ

Impatient passions healed by looking on Christ.

Thou whose proude *heart* doth boyle with *furyes* flame
Who canst not thy vndaunted *Passions* tame,
O bee ashamd the *Meeknesse* to *behold*
Of thy provoked LORD, *betrayd* and *sold*,
By *words*, by *deeds* injurd; in whom did shine
Such *patience*, that even *those* who did repine
To see Him *live* He *pittyed*, yea *prosurd*
For *them*, by whom HEE cruell *death* endurd.
Learne, as thou lookst, thy beastlie *rage* to bound,
To bridle *Furie*, least it thee confound,
Which as a *fire*, still readie is to *burne*
As to *revenge*, or *malice* thou dost turne,
Yea to *devoure*, if finding once a *vent*,
Though for the least conceated *discontent*.

Luke, 23, 34. *Isa*, 53, 12.

Base

Baſe FEARE, who darſt not in thy *place* diſcharge
Thy *duetie*, *leſning* what thou ſhouldſt enlarge,
Looke heere, and learne wiſe *Courage*, to perſue
Thy righteous *Ends*, what's to thy *Calling* due,
For *fead* nor *favour* which thou canſt no ſpare,
Thy LORDS *Commiſſion* if thou not empare.
Hath GOD thee cald his *Counſels* to diſcloſe,
His *will* to publiſh? [a] ſtandſt thou who oppoſe
Thy meſſage? what [b] *Goliah* thee aſſaile?
What raging [c] *Rabſaketh* againſt thee raile?
Fearſt thou *diſtreſſe*? [d] what though conſtraind to *feed*
Thy famiſht *Bodie* with *afflictions* bread
While heere thou breathſt, wilt thou to *ſpeake* forbeare
But what may *pleaſing* be to [e] *Achabs* eare.

Feare to doe right, in evrie eſtate, cured by looking on Chriſt.

a. Ezek. 2. 6
b. 1. Sam. 17.
c. 2 King. 18. 17
d. 1. King. 22. 27.
e. ibid

Art

Art thou a [f] *Man* of GOD, a *Prophet* true?
[g] It lyes thee on thy *life*, what ere ensue,
Wrath to denounce gainst a revolting *Land*:
Though [h] *Ieroboam* should streatch foorth his hand
Nor *death* nor *danger* thou by *sense* must scan.
Thou must not shrink to say, [i] *Thou art the Man.*
Him, who thy hand hath charged [k] of his *word*
With the two-edged soule-dividing *sword*
Thou canst not but to *Indignation* moue
If thou a *Coward* in His *cause* shouldst proue.
To speake doth thy *commission* warrant beare
And dost thou of the *Arme* of *flesh* take *feare?*
Behold though to the [l] *desarts* forcd by flight
To shield thy *life* from tiranizing *spight*

Thy

[f] 2. Chr. 18. 3. King. 13. 1. [g] Ez. 3. 18. & 33. 7.
[h] 1. King. 13. 4.
[i] 2. Sam. 12. 7.
[k] Heb. 4. 12.
[l] 1. King. 19. 4. 5. 6. 7.

Thy LORD can send, who best
doth know thy neede
An *Angell*, in thy *Famine* thee
to feede.
Can strengthen thee, that [m] *Chaines*
nor [n] *Stockes*, nor [o] *Jaile*
Shall in His *Service* hence thy
Courage quaile;
Even for thy cause, can make the
[p] *Earth* to quake,
All the *foundations* of the *prison*
shake,
Thy *bonds* of *brasse*, thy *bands*
to brust a-sunder,
Thy *Keepers* overcome with *feare*
and *Wonder*
To *stoupe* before thee, and to
wash with *teares*
Thy *strips*, the *badges* which for
CHRIST thou beares.
If GOD bee for thee, panse no
who oppose:
His [q] *Hooke* can *haill* the *haughtiest*
by the *nose*.
What ere thou art, beware for
Feare, to wrong
Thy LIEGE or *Lord*, to whom
thou dost belong,
O Least

m, Iet. 40, 1.
n, Ibid. 20, 2,
o, Ibid. 32. 33
and 38, 6,
p, Act. 16.
2, King. 19
28.

Least, for a *Counseller*, of faith vnfaind,
A *Servant*, with no imputation staind,
Disloyall and *Vnfaithfull* thou be found;
To thy base *Ends* to lay a sliprie *ground*
While thine owne *Ease*, (of all true worth denude)
Thou setst before GODS glorie and their *Good*,
And, from the *Right* made slavishlie to swerue,
Stoupst downe their *Will*, though not their *Well* to serue.
Although (transported with the *Times* disease)
Thy *selfe* and *Men* thou for a space mayst please
Base *Temporizer*, yet when better *Light*
The *Weaknesse* of thy *wayes* shall set in sight,
In thine owne *Colours* then bee seene thou must:
For loyall *Subject*, *Servant* worthie trust

To

To GOD, thy PRINCE and *Lord*
thou ſhalt apeare
A ſlaviſh *Drudge* alone to ſervile
Feare.
Behold, that Nomans face ſhould
breed *affright*
Or turne thee but a haire-bredth
from thee *right*
Thy LORD Himſelfe doth in the *Mirror* ſhow
As to his faythfull *Servants* friend-
lie, ſo
Moſt terrible to *All* whom *Feare*
doth draw
Of *Man* than GOD to ſtand in
greater aw.
THOU whoſe leud *tongue* and
lips to *lyes* did moue,
Looke heere, and learne the *Truth*
to *ſpeake*, to *loue*.
No Guile was in his mouth. No
faire *Pretence*
Of *Complement all* kindneſſe mockt
the *ſenſe*
Of *Any*, His *Societie* who
ſought;
His *ſpeaches* never varyed from
his *Thought*.

Mat, 10. 32, 33
Mark, 8, 38,

To looke on Christ for bridling and ruleing of the tongue.
Iſa, 53, 6,

O 2 None

a, 1, Pet, 2, 22,

None Hee did [a] *cousin*, none with *lyes* deceaue,
Did *flatter* none, of none would *flattery* haue.

b. Mat, 11, 19, And 12. 24. John, 8, 48, c, 1, Pet, 2, 23,

While foule [b] *reproach* His *Patience* did assaile,
His *peace* He keept: [c] *raild on* He did no *raile*.
Hee No-man *slandred*, but who did offend
In *time* and *place* most fit did *reprehend*
In All rebuking *sinne*: Hee *Cursed* none
But when of *Heaven* and *Earth* as *Iudge* alone
Gainst *Hypocrits*, *Professors* but in *show*,
Hee thundred foorth *damnation*, *wrath* and *woe*,
Chast were His *speeches*, *sober* were His *words*,
To nought vndecent His *discourse* debords.
No *Time* Hee did in Idle *purpose* spend
But such as did to *edifying* tend:

Hee

Hee knew, in things committed
to His care,
The fittest *season* both to speake
and *spare*,
Of hurtfull *Silence* He did *Nought*
conceale,
His FATHERS *Glory*, or his *Peoples*
well
That might prejudge; in *speache*,
nor *word* at all
Untimely *Utered* from his lips
did fall.
,, Thus to thy *Good*, as Hee
did frame His *speach*
,, Him make they *patterne*; speak
as He doth *teach*,
,, What by *exemple* hee doth
set thee to,
,, According to thy *measure*,
ayme to doe,
IN SHORT, cause *All* heere
cannot reckned be,
To reade thy *lifes* paste *legend*
leaving *Thee*,
So, in the *Mirror*, for thy help
to looke,
To turne the *volumnes* of that
sacred *Booke*

Everie maladie of soule maybe helped by looking by faith on Christ in the scriptur and everie vertue may be gotten this way.

Where, CHRIST is seene *aliue, dead, raisd againe*
To *life*, for *sinne* ne're after to bee *slaine*,
That looking heere, *faults* of what ever kinde
By light of *Scripture* in thy *selfe* thou find
CHRIST thy *Consulter* thou alone mayst make
What course most meet for thy remeed to take.
What ever *Sinnes* thy *Conscience* on thee draw
By looking in the *Mirror* of the *Law*
CHRIST make thy *glasse*, (tho with thy faults offended)
To show thee how thy *misses* may bee mended.
What ere *deformes* doth in thy *soule* abide
In Him looke *something* that *defect* to hide,
No leprous *spot* vnpurgt in *thee* is seene
The which in *Him* thou mayst not haue made cleane.

How

How ere in thee *Sinnes Plague*
Its *poison* spread
Seeke out, in *Him* and thou shalt
find *remead*.
To GOD, to *Man*, by what-
soever bands
What thou to *doe*, or *suffer* oblisht
stands,
How e're extended bee thy *duteyes*
lines
Looke still on CHRIST, as in
His *Word* Hee *shines*
By *light* of which thy *minde* lift
vp to see
HIM in the HEAVENS, dispen-
sing vnto *thee*
These *vertues* which hee craues;
and what hee showes
By *Lifes* rare *Patterne*, working
even in *those*
In whome His *love* a true *desire*
doth bread
To bee *conforme*, made like *Him-
selfe* their *Head*.
True *faith*, not *firme* but for a
day, or *houre*,
But such as stedfast stands, in ev'ry
stoure,

Truth of religion may bee learned of Christ seeme in the scripture

True *Love*, poſſeſſing all the *ſoule*
and *ſenſes*,
The *powrs* all drawing, (free of
faind *pretences*)
To GOD, in full *obedience* to His
will
In *abſolute ſubmiſſion*, ſuffring
ſtill
With patient *heare* as pleaſeth
Him to deale
Who beſt doth know what beſt
is for thy *well*,
Pure *worſhipping* of GOD, in manor
chaſt
For *warrant* as His *ordinance* thou
haſt
Without all *mixture* of *Invention*
vaine,
The *baſtard broode* of mans pre-
ſumptuous *braine*,
Him teaching thou ſhalt *heare*,
Him ſhowing *ſee*;
Himſelfe in *Perſon* even preceed-
ing thee,
A bleſt *exemplar*, a moſt gracio-
ous *guyde*,
And if thou loue, (*ſinnes* luggage
layde aſide)
To

To follow on, to thy eternall *well*
In *thee* the like *Him* working thou ſhalt feele.
What ever bonds of *neighbourhood* doe clame
Thy LORD will fitt, and by *degrees* thee frame
Thy *Duty* to diſcharge, to *Great*, to *Small*
As *equity* requires to doe to *All*;
Mercie to ſhow vnto the *miſerable*
As *needs* in them exacts, as thou art *able*:
As *Lazarus*, as His *Diſciples* deare
Hee did *eſteeme*, *loue* to thy *friends* to beare,
Kindred and *bloode* with due *reſpect* to priſe,
But thoſe whom *Nature* thee more nearlie tyes
Moſt to regard, thy *Parents*, who did ſpare
No *paynes* for thee, while for thy ſelfe to care
Thou

Dutie to parents and friends how to be learned at Chriſt.

Thou couldst not, in more *speciall* degree
In greater *measure*, loe *Hee* teacheth *thee*
Io, 19, 26, 27: While from the CROSSE, to IOHNE, his loving *friend*,
Now in *His* place, HER hee doth recommend
Who gaue Him *birth*, *His Virgine-Mother blest*
By speciall *care* HER singling from the *rest*.
Seruants may learne their dutie by looking on Christ *Seruants* may looke, in *seruants shape*, how *Hee*
Good proofe did give of his *fidelitie*
And diligence to HIM did *Him* employ
So, follow on with *cheerefullneſſe* and *Ioy*
Eph, 6, 5, 6, That to what ever *Charge* their *Place* them call
As done to *CHRIST* their *service* may bee all.
And masters their dutie *Maisters* remarking how their *LORD* did lead
These *twelue*, who speciall *priviledge* did plead

To

To ſerve Him as *Diſciples*: how moſt *kind*,
Moſt *affable* Him all of them did find,
Their *faults* ſo *wiſely* checking, that no eye
Did no their *well* ſought in His *ſervice* ſee,
May learne in *meekneſſe*, *lenitie* and *loue* *Eph. 9, 6.*
To *rule* aright, not *Tyrannizers* proue,
Their *ſervants* in *obedience* due to draw
By *wiſdome* more then *force*, *loue* more than *awe*.
The *Maryed* may that ſtrait *conjunction* ſee, *And the maried their dutie,*
Of matchleſſe *loue* that ſacred *myſterie*
CHRIST and his *Church* combining, thence to *loue*
May learne as *wedded* to a LORD aboue
Who *lov'd* them *firſt*, ſo from this *patterne* draw
In earthly *wedlock* a religious *law*

Of

Of holy *love* a *lesson*, how to frame
These *duties* chaft which *mariage bands* doe clame,
The fitted *Soule*, which hath its *lusts* subdued,
Singly to *live* with *strength* of *grace* endued,
A NAZARITE to GOD to which is given
To live, an *Eunuch* consecrate for HEAVEN,
Hath for a *Guyde*, to follow who *invits*,
Iesus of *Naz'reth*, *prince of Nazarites*.
Heere carefull *Parents* how to trayne may see
Their *Children*, *Them* how nurse in pietie,
How in their hearts to sow the *seeds* of *grace*,
How *vice* and inborne *Error* to displace,
Hereditarie *Evils*, *faults* foreseene,
Sinnes ready to break foorth how to preveene,

How

Mat. 19, 11, 12

John, 1, 45,

And Parents their duties.

How keepe from leavenning with *doctrins* vaine,
From *course* of *life* corrupt how to restrayne.
Heere *Subjects* study may *subjection* true
Submissiue *loyalty*, *obeysance* due,
But *Church-men* chiefly, by *ambition* blind,
Whom CHRIST fore-seing should affect to find
Worldlie *Preheminence*, *Respect*, and *Place*
Aspire the steps of *sou'raignety* to trace,
That ONE aboue the rest, should (thus made weake)
The *yock* of *Civill Iurisdiction* shake
From scornefull shoulders, rayse those *Men* aboue
Whom GOD hath called *Gods* (how ere they proue
In this *submission* lesse then *Men*) to beare
In Princelie *Pow're*, His Royall *Image* heere
Though

*Mat.*16, 6, 12

By looking on Christ as Hee shines in the Mirror of the Scripture Subiects may learne their dutie to Magistrats and namelie Churchmen.

Exod. 12, 13, 22. 28 *ibid*

Though therefore He *exemption* might haue pleaded
And not beene *Cæsars Tributary* needed
To teach *obedience* yet, to *Subjects* true
Would giue to *Cæsar* what was *Cæsars* due.
Mat, 22, 21, Rom, 13, 7.
And though hee might attaynd haue to a crowne,
Iohn, 6, 15. Himselfe made *Great* by throwing *Others* downe,
To voluntary *offers* giving eare
Of *such*, repining *Cæsars yoke* to beare,
As gladly would haue *Insurrection* made,
Conspird by arms a bloodie *cause* to plead,
Yet did He flye; and (by *exemple* rare)
To solitarie *Desarts* to repare
Preferring, did all loyall *Subjects* teach
To shunne *Sedition*, though a *Crowne* to reach.

Yea

Yea when His *life* was moſt vn-
iuſtlie ſought,
A *weapon* to bee drawne He ſuffred
nought
In His *defence*, but chuiſd *Him-*
ſelfe alone
To *ſuffer*, rather than by *armes*
oppone
The Lawfull *Magiſtrat*, ſo *Author-*
rize
Seditious men, for private *In-*
juries
Perſu'd by *Iuſtice*, who dare ſet
their *face*
Againſt their PRINCE or *Deputs*
in his place.
Not of this *World His Kingdome*
He proteſt
To conqueſſe *rents* and *Lands* Him
troubled leaſt.
Mens *ſoules* alone He ſought, and
theſe to ſaue;
No *Prince* by Him did *prejudice*
receaue
By civile *challenge*, by pretended
right
By open *violence*, or ſecret
ſlight,
Let

Let *Church-men* follow as *Hee* did preceed
In *Imitation* of their LORD and *Heed*,
Or quite the false *pretense* themselues to call
His *Seruants*, while with Him at *strife* they fall,
Proudly *practizing* what they contrare find,
Both to His *Mouths* direction and His *minde*,
For (bee they sure,) no TITLES of respect,
No rev'rend *Stiles* which *proudlings* so affect,
No name of *Fathers* in his *house*, no place
Of *Honour*, which so eagerlie they chace,
No *scugge* of PETERS chayre, no vaine *pretence*
Of *powre*, by soveraigne *prehemi-nence*,
No casting out of *devills* shall ought availe,
Preaching nor *Wonders working*; all shall faile

Proud

Proud *Wordlings* from that dread-
full *doome* to saue
I know you not: with mee no part *Luke, 13, 27.*
yee haue.
As *Subjects* Him beholding
humbled, see
A pearlesse *Patterne* of true *loy-*
altie,
So *Kings* may looking on this *Kings and Rulers may learne their dutie by looking vpon Christs purtrate in the Scripture.*
KING of *Kings*
Who proudest *Tyrants* in *sub-*
jection brings
Learne to bee truly *Royall, Rule*
as Hee
To whom all earthly *Monarchs*
vassels bee.
As *Subjects* prosper best, when
to their *King*
They *Loyall* proue, and to his
Lawes to bring
Obedience due, no *paynes* esteeme
too great
The well to stablish of His *royall*
State
So *Princes* then, when *Subjects*
good they proue
To IESUS CHRIST, a KING all
Kings aboue,

His *Kingdome* seeking to advance,
to *plant*
Religion in Their bounds, thence
to *supplant*
Contemners of His lawes. His
Throne enlarge,
Ezra. 7, 23. With noble *Artaxarxes* giving
charge
That what enjoynd is by the GOD
of Heaven
His *House* concerning, *Order* may
bee given
It to *performe* with speed, *wrath*
to keepe backe
Which may the *Realme*, the *King*,
his *Sonnes* o're take.
Let *Kings* behold this KING,
how Hee who ſtands
Nor by His *Subiects wiſdome*,
wealth, nor *hands*,
Yet ſo doth ſeeke the wellfare of
their *State*
As if, they weakned, hee could
not bee *Great*,
Behould, how Hee All *ſuch* as dare
injure
The hurt or *Prejudice* of *His* pro-
cure
Foes

Foes to Himſelfe profeſſing: no *pretence*
Of fayned *friendſhip, ſhow* of *Innocence*
Admittance finding to abuſe His *Eare*,
All *Flatt'rers* falſe defended to draw neare,
Whom Hee will (on day) to their endleſſe ſhame
(As if He them had never known) diſclame.
As DAVID than, to whom GODS *Counſells* deepe
Revealed were, of this true KING the *Type*,
Looking vpon the *Prototype*, his LORD,
His *Kinglie Cariage* did to His accord; *Pſal.* 101,
Learnd GOD his *Ioy* to make; GODS *Law* alone *v.* 1,
His *Rule*, in *life*, and in *Relligion*: *v.* 2,
Apoſtaſie, and *Apoſtats* to hate, *v.* 3.
And every *Wicked* man, or *Meane* or *Great*: *v.* 4.

v, 6, All such to curbe the Godlie in
their place
As Favorits, Friends, Counsellers
to grace
Rayſd to preferment, in his eyes
to ſtand,
v, 8, GODS foes degraded, rooted from
the Land;
So let all Kings, anoynted from
aboue,
GOD for their Portion, Davids
Lote who loue
Him who doth both unſcepter
and enſtall
Beholding, learne to do the like
in all.

Every eſtate may profite by looking on Christ in the Scripture

Let every Soule in end, of
what condition
Of mind, or caſe of preſent diſ-
poſition
Of Body, goods or name, of what
degree
Sexe, age, eſtate or Ranke ſo-ere
they bee,
Seeke by the eye of liuelie Faith
to looke
On CHRIST, deſcribed in the
ſacred Booke

Of

Of GODS two *Testaments*, the *Mirror* true
From whence alone reflects His perfite *view*,
And All in *Him*, (if right he'e seene) shall find
For each *defect* of *Bodie* or of *minde*
Some seasonable *good*, Some soveraine cure
To doe away in them, *sinnes* spots impure.
No *looke* on *Him* shall bee bestou'd in vaine,
For Hee in *Mercie* shall all *looke* backe againe,
And from each *looke* shall liuelie *vertue* flow
Which *difference* sufficient shall show
Twix CHRIST (aright) thus by *His* owne *Means* sought
And that deceaving, shamefull *Idole*, brought
In place of CHRIST, as CHRIST to bee *adord*,
And (now) is by deluded *soules implord*

For Christ, and *cald* (what *blasphemie* more vile?)
By *Christs* owne *personall* and proper stile.
Which things, as more than equall to my *strength*,
I leave to *Preachers* to informe at length,
Whose *Calling* is, (not in the *Bed* of slouth
Reposing,) from the *Chayre* of sacred *Truth*
That LAMBE of GOD, by *Scriptures*, to point foorth,
That *Treasure* of vnestimable *worth*
Hid in the *Gospels* field in *sight* to set,
Whence needie *soules* may lasting *riches* get,
CHRIST *sacrifizde* for *sinners* to present
(By *preaching* of His *death* and *Testament*)
Vnto their *peoples* eyes, by *vses* due
Quickning dead *soules* vnto obedience new

The particulare vses of Christs discription in the Scripture left to preachers.

Mat. 13. 44

O that not *Paſters* may a
few bee found
Gold, pretious ſtones, who build- 1, Cor, 3 12,
ing on this GROVND
With hearts right ſet, their
Maiſters will to know
Him to their *ſtocks* may chieflie
ſtrive to ſhow,
His Honour, and *ſafetie* of his
Sheepe
Preferring, to what els the *world*
doth keepe.
As CHRIST to All Himſelfe *Chriſt, a pat-*
a *patterne* gaue, *tern to preach-*
To *Theſe* ſo chieflie *Charge* of *ers in a ſpeciall*
ſoules who haue, *maner.*
Hee, not Himſelfe *Intruding*, ſent
from HEAVEN,
As *Aaron* cald, vnto the *Iews*
was given *Heb, 5, 4,*
To Them the *Goſpells* joyfull
news to preach:
Thus in *Gods Houſe* no *charge at*
all to teach
Place ought to haue, but *ſuch*
(by GOD deſignd)
As *warrant* doe from His *apoint-*
ment find,

And that in such None ought themselues to thrust
John, 10, 1, 2 But whom alone GOD daind hath to entrust
With His Commission, in His worke to sweate,
Found Messingers for His Embassage meet,
Who scorning Means which worthlesse men doe make
By doore of lawfull calling Entrie take.
The charge to beare of GODS peculiar flock.
Thus when thrust foorth, the Truth of God Hee spoke
John, 12, 29, Him in Commission given, and still did care
Of all His words, Gods word to make the square.
No sinne Hee spar'd, Him No mans face did feare;
Hee neither whips in spleene, nor did forbeare
For favour; so their suffrie might bee wrought
Mens will and not to please their will Hee sought.

Glory

Glory of men Hee *gloryed* not to get, Iohn, 7, 18.
Nor *Honour* to Himselfe: Himselfe did set
To purchase (though to Him was due by *right*
All *Glory*, *Honour*, *Majestie* and *might*)
To seeke GODS honour was his *maine intent*
Him who to *Labour* in His *Harvest* sent.
No curious *Phrase*, applause of *men to breed*,
(To *Ignorants* one with an vncouth *leid*)
No *Elaquence* of *words*, no swelling *stile*
Did from His mouth His *flock* of *foode* beguile;
In all *Simplicitie*, in *termes* most plaine,
His *minde* Hee *uttred*, to the *vulgar* braine
And *Iudgement* weake of *All*, Himselfe applying
Eares had to heare, vpon His *charge* relying.

To

To further mans *Salvation* Hee did ſpare
Paynes, nor by *night* nor *day*,
nor *late* nor *ayre*.
Iohn, 4, 34. His *meate* his *drink* it was, *ſoules* home to bring
His *Fathers will to do* in everie thing.
Wordlie *Preferments*, *Honours Titles*, *Place*,
Hee did not with ambitious *wordlings* chace
But vtterlie refuſde, and looke afarre
On what ſo ere his maine *Intent* might marre.
With things His *Preſence* which did not exact
Or from a better *Worke* Him might deſtract
Hee did no meddle, would no lay aſide
His *Calling*, matters civill to decide
Though in pretence twixt *Brothers* peace to make
Luk, 12, 13, 14. Vrg'd, Hee the *Iudges* office did forſake,
His

His *Preaching* while Impugnd by *ſinners* bold,
Hee ſuffred patiently to bee controld, *Heb*, 12. 3,
Nor with the *obſtinate* by *Iangling* vaine *Mat*, 22, 15, *Mark*, 12, 13, *Luke*, 20, 20,
To *tempt* Him ſet, and of his *words* to gaine
Advantage, Hee by *diſpute* did contend:
Or *peace* Hee keept, or ſome few *words* did ſpend
Sufficient to *convince*, the *conſcience* check
Of ſuch as thus their *Envy* durſt detect.
When as not *loyall* ſcandaliz'd, hee pleads *Luke*, 23, 2,
Fidelitie, in *ſuffring*, *doctrine deeds*,
Though KING of *Kings* repining not to bee 1, *Tim*. 6, 13
Heere ſubject to *Supreme Authoritie*.
When to the Romane *Governour* accuſd
As on whoſe *doctrins* falſe the world abuſd

1, Tim, 6, 13, A good *Confession witnessing*, Hee stoode
Fast for the *Truth*, and *seald* it with His bloode.
To this *His Patterne*, perfitlie espyd,
If true *conformitie* had beene aplyd,
His *Vicar*, Him at least who steales this *stile*
But from *His life*, and *doctrine* doth resile,
Mat, 4. 8, 9. Those Evill *Offers* never had entisd
Nor bad *condition*, by our LORD despisd.
Nor should *ambitions* Men, puft vp with pride,
With *love* of worldlie *Glory* led aside,
Haue turnd, their Earthlie *pompe* to entertaine,
CHRISTS *Heauenly Kingdome* in a temp'rall *Raigne*.
Apoc, 2, 4, Nor should the *Dragons* taile haue drawne from *Heaven*
(By greed of *gaine*, and filthie *lucre* driven)

So

So many *Starrs* to *Earth*, and earth lie *wayes*,
Depriving both of *light* and *heat* their *Rayes*.
Nor should *vaine Men*, in damnable *pretence*
Of *Pietie*, with windie *Eloquence*
And falsely cald *Philosophy*, haue dard
Themselues to *Preach*, of GOD the *Truth* haue mard.
Nor should such *Errors*, breeding onlie gaine
To blinded *Guids* of a deluded *Traine*
Haue *Scriptures* made despisd, so farre suspect,
And *Toyes* and *Trifles* cary such *respect*.
Strengben LORD IESUS *and stretch foorth thine hand*
To ayde thy Servants, for thy cause who stand,
And reddy are to suffer fyre and sword
For Thee, *thy* Truth, *and credite of thy* Word,
Sufficient

Sufficient Workemen *in thy*
Harvest thrust foorth,
Fitted for those pernitious Times
in worth:
Come cleanse thy Kirk, *discover*
by degrees
The Man *of* Sinne, *to All whose*
darkned eyes
Blind to discerne, yet can not
trulie *see*
Midst such a glorious Sunne-
shine, *who is Hee.*
Thine owne deare Lambs *set free,*
who captives lye,
Which chains of Ignorance *and*
Error *tye;*
That hence (no more in by-paths
led astray)
John 14, 6, *In seeking Thee, the Truth, the*
Life, the Way,
Their Crucifixes *faind they may*
disclame,
And of their Idols, *and false*
Christs *thinke shame*
Amongst their hands, their hearts
lift up to Heaven,
Where Truelie *Thee to see by*
Faith *is given*

To

To All, that in the Means *ordaind by Thee,*
With Soules right set, seeke in
SINCERITIE.

Μονοι λεξα ΘΕΩΙ

GAL. 6. 14.

GOD *forbid that I should rejoyce,*
but in the Crosse *of our* LORD
IESUS CHRIST,
whereby the World is crucified unto mee, and I
unto the World.

George Gill
his Book whoever
Steals this Book away From me
he's be hanged on a Tree
off a Tree on a Pin.
7 Year Shall he hing
Till the Corbies & the Crau
Come & Pike her beans aw

1751

SONET. 1.

WHILE (mine owne *glasse*,) vpon my ſelf I looke
Examining how (heere) my part is *plaid*,
Reading in *Conſciences* accuſing *Booke*
Of pretious *Time* how meane account *I* made,
What hideous *Formes* my frighted *Eyes* vpbrade
Reflecting from the *Mirror* of my mynd?
Abortiue Flowrs which in the bloſſome fade
Moſt of my labours paſt alone I find.
Eternall IVSTICE, Thou who (vndeclynd)
To everie *Worke* Proportions the *Reward*,
Pittie my folyes paſt: with Sprite refynd
So ſhall I praiſe Thee, who my paths repaird;
So from *Egyptian Brick* and *Clay* ſee free,
My *Songs* ſhall *only only* bee of THEE.

SONET. 2.

BVT while my *Sprite* aboue the ſphears aſpyres
And from the *World* would *Separation* make,
Myne *Eyes* repyning at my *Soules* deſyres
With *Lot's* fond *Wife*, relenting looks caſt backe.
Thou whoſe conſuming *breath* her *Soyle* did ſacke
All *Lets*, my *flight* which doe empeach, remove:
Wing my affection, that in *word*, in *act*
From *Earth* ſequeſtred, I may *Vpwards* move
There, where around *Thee*, *wiſdome*, *Iuſtice*, *Loue*,
Truth, *Mercie* with extended wings, abide,
With numbrous *hoſtes*, all number farre aboue,
Of *Sprits*, which in *eternity* them byde:
O lead mee thither, thither make mee runne:
Perfite thy worke (good LORD) *in mee begunne.*

SONET. 3.

MY *wages*, my *wandrings* all to *Thee* are knowne,
No ſtrength to ſtand (LORD) of my ſelfe *I* haue,
I breath in *bondage*, ſo am not mine owne,
Emancipat to *Sinne*, ſo *Sathans ſlaue*.
No ſtinking *carion*, halfe conſumd in graue,
My leprous *ſoule*, in *loathſomeneſſe* exceeds,
Thy glorious *Image*, how defacd *I* haue
While *I* record, my *heart* for horror bleeds:
Sweete *Reconcealer*, Thou who pardon pleads
To ſin-chargd *ſoules*, which faynting, groane for *grace*,
Thy *Mercie* meaſure not with my *miſdeeds*,
Thy wandring *chyld*, turnd *home* at length, embrace,
who brutiſhly mongſt *beaſts*, (with ackorns fed)
Too long, a ſhamefull, ſwyniſh *life* haue led.

SONET. 4.

O Three times happie, if the *day* of *grace*
In my dark *ſoule* did (though but dimly) *dawne*,
If to my ſtrugling *thoughts* proclamd were peace
If from mine eyes the *vaile* of darkneſſe drawne,
If once the *ſeed* of true *Repentance* ſawne
Made guſhing ſtreames leave furrowes on my face,
Sinnes menſtruous rags in pure tranſparent launne
Were changt, O then how happie were my cace!
So *darkneſſe* paths no more my feete ſhould trace
So, ever on a quyet *conſcience* feaſt,
Repentance planted ſo ſhould *vice* diſplace,
So, cleanſt from *Sinne*, *ſinnes* filth I ſhould deteſt.
Grace, *Light*, *Repentance*, inward *peace I* crave,
Grant theſe good LORD, for mee thy ſelfe who gave.

SON-

SONET. 5.

AWake mee (LORD) from *fancies* charming dreame
My *Sprit* rouze vp from *lethargie* of sloath
With doubled pace, O give mee to redeeme
My *Time* mispent, the *errors* of my *youth*.
Hence let my *talke*, bee thy eternall *Truth*
Free from vaine *fictions* of distempred *braines*
Grant what thou addst vnto my *years* of growth
Good *seed* may prove, cast on more fertile *plaines*.
Set to the key of *grace*, tune all my *straines*
From lawlesse *stuffe*, fred from *conceits* prophaine
Which *poyson* doe with *gall* the sweetest *veines*
And with the *Sprit* of lyes, most *spirits* enchaine.
My *Sprit* with thine inspire, on *wings* mee raise.
Lord, henceforthlet my *tongue* sound foorth thy *praise*.

SONET, 6,

SInce that vast *Orbe*, which doth the rest embrace
More swift than thoght, still whirls about *times* wheele
Since years *Serpentine* course, with speedy pace
Doth a continuall *revolution* feele,
Since *houres* still slyde, still *life* away doth steale,
Why then my *Soule*, heere art thou luld asleepe?
As if on *Earths* low stage were placd thy *Well*
In streams of slyding pleasurs, drencht too deepe:
Breake off thy *dreame* from worlds basse *fetters* creepe,
Thy Soveraine *Good* with eyes vnsyld to view:
Ryse from earths *vaile* to climbe that *Mountaine* steepe
The only station of *contentment* true,
Sooth no thy selfe, my *Soule*, shake of *delay*:
Lifes *Flowrs* both spreidth and fadeth in a day.

SONET. 7.

AS *waue* doth *waue*, ſo *day*, doth *day* diſplace,
Times *clock* goes quickly: *Moments* ſwiftly ſlyde:
The longeſt *Age*, ſcarce doth a *minuts* ſpace
If with *eternity* compaird, abyde.
Yet *Mortals*, chargd with *madneſſe*, fraught with *pryde*
Day-livers, dreame to ſee the worlds laſt *date*:
Guyle held no *guilt*, *craft* they with *craft* doe hyde,
Sinne heape on *ſinne*, *deceat* vpon *deceat*.
No paine is ſpaird to gaine the name of GREAT,
Prizde with contempt, aymd at by few, is *Good*.
But ah: and buildſt thou vp a ſlipry ſtate
With preſſing *vſury*, with *bribes*, with *bloode*.
Madde *Man*, yet doſt not, neither wilſt take heede
Thy *Life* ore *hell*, hings by a ſlender *threed*.

SONET. 8.

IF *Lines*, which *Sphears*, in equall ſhares divyde
But once the *Center*, twice the *Circle* touch,
Like ſlow-pac'd *ſnails*, why then ſtill doe wee *crauch*
Still *craule* on *earth*, on *earth* ſtill grov'ling bide?
Let *fayth* our *flight* aboue *Heavens* circuits guide
Where wee ſhould *dwell*, redoubling our *deſires*.
The *Doue*, no reſt heere finding ſtreight retyres,
But in our *Priſon* plac'd is all our *pride*.
As all the vaſt inferiour *Orbs* of *Heaven*
By *proper pace*, vnſenſibly are rold
But hurld about, with *motion* vncontrold,
Are by the *Higheſt*, violently driven,
O *Mover firſt*, let mee thy *motion* proue
In *grace*, who rather *retrograde* than moue.

SON.

SONET. 9.

A Conſtant courſe, heere, LORD each *Creature* keeps
Not ſwarving from thine ordinance, their *ends*:
Earth vnſuſtained ſtands, in ſhowrs *Ayre* weeps,
Fyre vpward, *water* to its *Center* tends.
The *Sunne*, in his *Ecliptick*, mounts, deſcends
Oblicklie runnes, with *Tropiks* two confynd,
Whoſe *courſe* the *years* alternat *ſeaſons* ſends;
Seas ne're tranſgreſſe the *Limits* thou aſſingd.
But *Man*, in whom thy vive *Character* ſhyn'd
That *Lytle World*, of all thy works a *Breefe*,
Made *Lord* of *All*, of *all* hath moſt *declynd*
From thy *obedience*. O tears! O griefe!
Man to the *Angels*, whom *Thou* didſt preferre,
From his *Creations end*, doth only erre.

SONET. 10.

MY *Lifs* fraile *Barge*, with an impetuous *tyde*
Is on this *worlds* tempeſtuous *Ocean* toſt:
For *mee*, as for our ſecond *Sire*, provyde
A ſaving *Ark*, O LORD, or I am loſt.
Or as thy *people* (while proud *Pharaohs* hoaſt
Seas over whelmd) through *floods* firme *paſſage* fand,
A *Veſſell* weake, *Mee* ſave, at too much *coſt*
Redeem't, to bee depriv'd of *promis'd Land*.
As earſt to *Peter*, LORD, ſtreach foorth thine *hand*,
On liquid *floare* while as his *Fayth* did faynt:
Let not betwixt *mee* and thy *mercie* ſtand
That I a *ſinner* vile, hee liv'd a *Saint*.
Thy *Glorie* greater, greater is thy *Praiſe*
Mee a dead *Lazare*, from *ſinnes* grave to raiſe.

TO

SONET.

TO THE BLESSED TRINITIE.

ESSence vnmovd, whose *Word* made all things move,
Earths pondrous *Orbe* midst *Ayre* who ballanst even,
By *Discords* sweete, who tund the ten-stringt *Heaven*,
GOD rich in *Mercie*, infinite in *Love*.
LIGHT out of *Light*, O *life* who *death* didst prove
Lost *Earthlings* to *redeeme*, deprivd of grace,
Child full of *wonder*, glorious *Prince of peace*,
Begotten, from *Eternitie*, above,
O holy GHOST, sweete sanctifying *Spirit*
From both *proceeding*. *All*, in *essence One*,
Most sacred *Triade*: *first* and *last* alone,
Three vndividuall, *Trinally* vnite,
Father, *Sonne*, holy *Ghost*, *God*, *one* in *three*
And *three* in *one*, for ever *blessed* bee.

AMEN.

O